

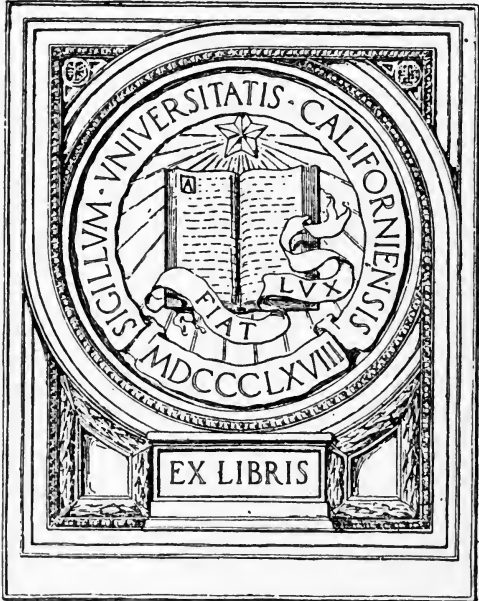
# LIFE OF JAPAN

MASUJI MIYAKAWA

HERE can be no  
hope of progress or  
freedom for the  
e without the un-  
cted and complete  
ment of the right  
e speech, free press  
peaceful assembly.

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**LIFE OF JAPAN**





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# LIFE OF JAPAN

BY  
MASUJI MIYAKAWA, D.C.L., LL.D.

AUTHOR OF "POWERS OF THE AMERICAN PEOPLE," ETC.

## PREFACE

BY THE PRINCE OF NIJO  
Chairman in Chief of Imperial Japanese House of Peers, etc.

## INTRODUCTION

BY VISCOUNT KENTARO KANEKO  
His Japanese Majesty's Privy Councillor and Framers of  
Imperial Japanese Constitution, etc.



*Second Edition, Completely Revised*

NEW YORK AND WASHINGTON  
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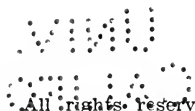
1910

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To  
*Hon. Perry Belmont,*  
*A Grandson of*  
*COMMODORE MATTHEW CALBRAITH PERRY,*  
*U. S. N.*  
*The National Redeemer of Japan,*  
*This work*  
*is*  
*Most Respectfully Dedicated*  
*by*  
*The Author*

401281



大和心

公壽二條基弘





## AUTHOR'S INTRODUCTION TO SECOND EDITION

ALTHOUGH much that may be called phenomenal has happened since the publication of the first edition in July, 1907, nothing has occurred which seems to the author to require any alteration in the substance of the work, though he has occasionally modified the form and expression and amplified somewhat the views stated in the first edition.

Viscount Kaneko has kindly written the introduction to this edition, so the author will say but little. The American lovers of literature on Japan will remember the last and perhaps the greatest work of the American writer, Lafcadio Hearn, "Japan," which created a sensation in its exposition of the so-called confidential letter written by Herbert Spencer to Viscount Kaneko, —a confidential letter aimed at the late Prince Ito. This incident has nothing to do with this work, though prefaced by the receiver of the Spencer letter, according to Lafcadio Hearn. The Viscount's relation to the book is that of a critic and not that of a writer of any portion of it.

The author gladly takes this opportunity of thanking the press of the United States, Europe and Japan for their interest in the book. Nor can he let this opportunity pass of expressing his gratitude to his American friends, not only to those whose names were mentioned in the first edition, but also to others, especially Hon. William H. Taft, Senator H. C. Lodge, Mr. Justice Harlan, Mr. Justice Brewer, Judge W. W. Morrow, Judge Henry M. Clabaugh, Judge Stanton Peelle, Mr. Justice Brown, Mr. Charles L. Magee, Rev. Dr. William L. Griffis, Rev. Dr. Richard D. Harlan, Miss Mabel T. Boardman, Hon. William J. Bryan, Hon. P. C. Knox, and Speaker Joseph G. Cannon of the U. S. House of Representatives, the latter for writing the special letter calling upon the people of the United States to read "Life of Japan." All of the above have manifested a very helpful appreciation of the author's work.

The author tenders his thanks to many Japanese friends, particularly Count Koken Tanaka, Minister of State for the Imperial Household, on account of the presentation of "Life of Japan" to His Majesty, the Emperor of Japan. He must thank Chief Secretary Kametaro Hayashida of the Imperial Diet for his advocacy of this publication to Prince Ito, General Oyama, Admiral Togo, and others. The author also

thanks Count Shigenobu Okuma, ex-Premier of Japan, for writing the introduction to his "Powers of the American People," and Speaker Teiichi Sugita of the Imperial House of Representatives, for writing the preface calling upon the people of Japan to read the book. He must also add his sincere thanks to the Vice-President of the Tokyo Chamber of Commerce, Hon. Shintaro Ohashi, Midori Komatsu, Secretary to the Resident General of Korea, Secretary Tsugataro Kaku of the Japanese Government of Formosa, and Inspector Keiichi Hattori of the Department of Education.

Last and best he tenders his deep-felt appreciation for the writing in Japanese of the name "Life of Japan" or *Yamato-kokoro*, by the Prince of Nijo, which with the Prince's literary as well as official seals, is placed on the page preceding the Author's Introduction.

This second edition, although revised, is the same in form and substance, so the author would say as he said in the first edition:

"This work is written, not in the least to prove the author's English literary excellence, or to get fame for admirable lucidity of style, for he was brought up in a language wholly unlike the one in which he is writing, and it often being diametrically opposite in expression, he therefore feels satisfied with the most humble degree of success. There is consolation, however, in the fact that he

can write out what he thinks, and express his ideas without revision as to literary form or as to the English, asking no other's idea, suggestion or assistance. If, happily, as he aims, there is found no self-conceit, no egotism, no arrogance, no assumption, no doubting, no blundering, but true, concise and impartial treatment in this work, and if these aims invoke some sympathy, and in consequence thereof the West can understand the East and the East can understand the West, the author will be most happy. In conclusion he begs to say:

If thou lovest, help me with thy blessing;  
If otherwise, mine shall be for thee.  
If thou approvest, heed my words;  
If otherwise, in kindness be my teacher."

MASUJI MIYAKAWA

WASHINGTON, D. C., 1910.

## INTRODUCTION

BY VISCOUNT KENTARO KANEKO

THE maintenance of our place in the Civilized Universe and of the good will and fellowship of other nations depends upon an intimate knowledge of the condition of affairs within that membership which constitutes the unity of the world's civilization. But there is a still more prominent correlative fact, that is, we must succeed in letting our condition and affairs be known intimately by mankind. After the restoration of peace with China and Russia, Japan appears elevated above the horizon in the eyes of the world and therefore mankind is entitled to impose upon Japan a higher responsibility in the direction of its national affairs. However, a natural hesitancy on the part of Japan in appreciating the dignity of her new position culminated in an unpleasant attitude on the part of the other nations as shown by their secretly imposing upon Japan their ideas of her duty, not knowing the exact condition of affairs in Japan. If the Japanese international position was unpleasant,

it was largely due to the influence of Japan's backwardness in the realization of her own position. We are not without regret over our own delay in informing the civilized world of the state of our affairs, through books or by speeches.

The Japanese are characteristically imbued with the spirit of their hereditary code of etiquette which considers it immodest to praise anything relating to themselves and their institutions. When feudalism was in flower in Japan, her representatives, when in conference with those of other nations, depreciated themselves and sang the praise of the others. It is a relic of the feudal customs, and even after the restoration of the Imperial era, our governmental attitude, we might say, appears to have been one of wilful negligence in failing to impart a knowledge of our national condition to other countries, being content to praise Europe and America. Thus there was no one in the wide world who understood the cause and stimulus of the material evolution of the last fifty years that has brought about the Japan of To-day as well as the hope and inspiration based upon its present experience which will make the Japan of To-morrow. As a result these matters were left to the imagination of the other nations and they sought to understand Japanese affairs by spying. No wonder that in the last several years there are certain

features that the world has attributed to Japan with which Japan does not care to be credited.

Just at this remorseful moment Dr. Miyakawa's work, "Life of Japan" was submitted to us for our criticism. I have read it and find that the author's evidently painstaking research into Japanese history in getting the material for his book makes it a most thorough and authoritative work. It contains what I myself have long wanted to say.

Any work on Japan whose author is not a competent authority, a thorough scholar and one who possesses a most intimate understanding of the country, tends to induce tiresomeness and the desire to set it aside before completing it. "Life of Japan," however, contains material so abundant, yet so plain, simple and concise and above all so intelligently interesting, that when the reader starts reading it he reads through with pleasure and inspiration. Moreover, the author has selected from among a vast number of facts, the essential facts, religious and political, pertaining to the western nations, both ancient and modern and has set them side by side with the like institutions of Japan, making the book one for Europeans and Americans to take home with them and assisting them to comprehend the minutest details of Japanese life in the shortest possible time. I believe any one in the Western hemi-

phere who wants to learn the real Japan need search no further than this book, "Life of Japan."

In 1890, while I was in London under Imperial order, in an interview with that distinguished philosopher, Mr. Herbert Spencer, his strongest solicitation and last prayer to me was this statement: "I have met several Japanese gentlemen and listened to them. They have told me of European and American knowledge, but as to Japan and Japanese institutions I have not yet learned anything. This may be due to their hereditary modesty, or to the lack of deductive understanding of their own institutions. In any event, the imminent need of the Japanese is to investigate their own country and to distribute the results of their investigations to the people of Europe and America. If Japan does not do this, she might be misunderstood by the western nations to the unrecoverable injury to the future course of the Japanese Empire."

I have since then been persuading Japanese scholars to publish Japanese affairs in the Western vernaculars. However, much to my disappointment, there has not previously been one who had the confidence of the people as well as the ability to undertake this work in response to my solicitation, but in Dr. Miyakawa's "Life of Japan" there is such a thorough carrying out of



my desire that it compels my gratitude and admiration.

Before the peaceful termination of the late war with Russia, I went to the United States. In conferring with my intimate friend, President Roosevelt, the President said to me that, in order to arrive at a thorough understanding of Japanese history and institutions, he had collected almost all the pamphlets and articles which appeared in magazines and papers and the books concerning Japan, and that nearly all of them were the product of foreign travelers, which, while touching upon Japanese history, are limited to a surface view of Japan, and that as yet he had not found just what he wanted. For a superficial study of Japan he said there is plentiful material; but that he regretted that of books showing the real nature of the Japanese people in a way comprehensible to Europeans and Americans, there are hardly any. He added that he would be pleased to hear from me if there were any books such as the kind he was looking for. I recommended the English translation of Dr. Inazo Nitobe's "Japanese Bushido." Again meeting the President, he told me that he had ordered and secured thirty copies of this translation and had distributed them among his friends as well as to his four children.

In reading Dr. Masuji Miyakawa's "Life of

Japan," the portions on Japanese Bushido, characteristics, Japanese women's education, home conditions, educational and religious affairs, and other important topics, for page after page, chapter after chapter, inform one of the most vital truths regarding Japan. Any foreigners who read it will undoubtedly acquire the real facts both material and moral about Japan and the Japanese. Particularly convincing is the last chapter, "A Japanese-American War." It is sublime, and its reasoning shows the ridiculousness of the idea of Japan's going to war against the United States.

If this book, "Life of Japan," had been published six or seven years ago there would not have been such a misunderstanding in the United States about Japan. Although I heartily regret that the book was not thus early enough in its appearance, I believe it is not yet too late. As the necessity for the introduction of Japan to the world is pressing now, the result of the book will be to inculcate a better understanding of Japan by the members of the civilized world, particularly a better understanding of the future Japanese-American relations. Thus its reward will be abundant.

In critically perusing "Life of Japan" myself, I should say that my opinion, of course, is inadequate to add a maximum value to it, for the book

itself now has world-wide recognition and fame due to the author's high sense of duty and his scholarship. Therefore, I beg leave to state that I have written this criticism as the introduction of "Life of Japan."



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## PART I





# LIFE OF JAPAN

## CHAPTER I

### NEW JAPAN AS OLD AS EVER

IN recent years Japanese institutions have been studied by Americans and Europeans, and many books have been written about them. Yet how little is really known of the Japanese people. It is said by almost every American and European that Japan is progressing so rapidly, and her people changing, and losing their old mode of life, thought, ideas, and conceptions so fast, that those who wish to see and study old Japan must speed their journey across the ocean, or the old Japan will be lost as a source of information and study to historians and other observers. What an extravagant stretch of imagination! What a sign of ignorance of the laws governing the growth of a nation or its people! Rome was not built in a day, nor did her power and influence decline so fast, nor in one generation. Japan has been introducing great changes, adapting Western institutions to her wants as far as con-

sidered necessary, both in the departments of war and peace, yet the results which have really followed such an evolution are as yet more superficial than real. No nation can attain to a civilized state until it gains all the elements of civilization. The so-called civilization of to-day, East or West, was evolved out of the civilization of the past. The present day civilization as such, may seem to be vast, rapid, and brilliant. Yet it can not be said to be proportionately so great as to overshadow the contributions of the past and render them comparatively insignificant. Before the Japanese ascended to the present degree of their development they were primitive as regards the nature of their advancement; their inventions were simpler and closer to their primary wants; their national institutions were directed nearer and nearer to the elemental forms of human society. Though they then stood at the bottom of the scale they were potentially all they have since become. Our ancestors had more difficulties than our own proud generation in that, being surrounded by a primitive environment they had to compass even the simplest invention out of nothing, or with next to nothing to assist their mental efforts. If Darwin, Kepler, Newton, and Spencer had been born in the time of the Odyssey, such a thing as the doctrine of evolution would not have been thought of by them. The ancestors of the

Japanese believed in witchcraft; so did the ancestors of the people of the West. The latter furnish even more evidence than the Japanese that they took witchcraft for granted, as far back as prehistoric times, and as near the present as the first quarter of the nineteenth century. The Japanese record in song and poetry the day of thanksgiving, when by striking a spark from a stone the kindling of fire was discovered. So do the ancestors of the Western people, classing the one who brought to them the good gift of fire, with their god who taught them how to ferment their drinks. The closer we follow human progress, as presented to us by the untiring efforts of scientists and philosophers, in inventions, discoveries, or statesmanship, the nearer do we reach the opinion that these efforts were not chaotic or unrelated, but were the results of the discernment of an intelligible course followed from one stage to another. By the so-called rapid progress of Japan, the original Japanese have not been thereby much affected. What else should be expected? One would be mistaken if he thought that any race could be so readily transformed. There is nothing to be wondered at in this. It is only an example illustrative of the general law of evolution. Were this mistaken supposition a fact, it would not be possible for the Japanese to remain as a nation, for then their original vitality

must be gone. No national life can rise or fall in one day. Every nation must work out its own destiny, either for growth or decay, in the proper course of time.

The progress of Japan, therefore, is no mushroom growth. It is not a chance turn of fortune's wheel. It rests upon the mental, spiritual, and material growth of a slow, constant, and perfectly coherent discipline; and to consider it as a sudden and unforeseen intrusion, as that of a thief in the night, is the grossest misconception. The Japanese, like a spider at the center of its web, look eagerly in all directions, and from each direction receive every intimation of opportunity. Japan has kept in the forefront, however rapidly it may have been progressing, the words, "Let there be light." This motto has been the cry of men in Europe and America from pre-historic times to the present day.

If we turn to the history of the West we shall find one law to which there is absolutely no exception. Any nation, no matter what its constitution, form of government, race or nationality may be, will prosper only so long as it keeps itself swimming with the great current of human evolution and obeys the law of natural selection; to lose sight of this law involves national ruin. The Athenians, eternal teachers of the fine arts, architecture, sculpture, painting, music, and the

philosophy of virtue, what became of them? Borrowing the expression of Holmes, "the Greek young men were of supreme beauty. Their close curls, their elegantly-set lips, firm chins, deep chests, light flanks, large muscles, small joints, were finer than anything we ever see. It may be questioned whether the human shape will ever present itself again in a race of such perfect symmetry." But what became of them? The loss of their nation's life was as complete as was their attainment of physical perfection! The Spartans, whose warlike characteristics were the greatest the ancestors of the West have ever known, and who carried out to perfection the doctrine of self-denial and sacrifice for the glory of militarism, what became of them? They were completely wiped from the face of the earth! What became of Rome, the immortal teacher of law? She was lost—though proclaiming the eternal order of political evolution the world over, first the license of anarchy, which brings on tyranny, which in turn brings on revolution, and this liberty, and then license again. Spain and Portugal, because of their most vigorous adventurers, the discoverers of America, were feared and commanded respect, but maintained their power scarcely two centuries. Their power fell as quickly as it rose. The same phenomenon may be observed in the case of Holland. Turkey was

a great power when she destroyed the Western Roman Empire and took Constantinople. She is to-day like a sick man in a hospital, and is only saved from final dissolution by the disagreements of European powers. China and Russia, the two largest nations on earth, of whom Napoleon once said "the world would be trodden down at some time in the future under the horseshoes of the Cossacks, or would come under the control of China," did they not imitate the bad examples of other nations? Have they not knowingly turned back from modern civilization and enlightenment, trying to swim against the great current of internationalism and world-wide betterment? And were they not prostrated, one even more fatally than the other, by a single stroke of the small Island Empire? But it would be wrong in the case of any of these countries to lay the blame for their decay upon the shoulders of the people. In every case, a grossly superstitious form of religion, administered by avaricious ecclesiastics and an ignorant hierarchy, had combined with the ostentatious courts and despotic aristocracy to poison the wells of national life.

If you will now turn to the history of Japan you will be able to see at once why it is that this empire has been so successful in all her undertakings and brought herself up to the present

eminence she occupies. It is because Japan has acted on the national principle of "adopting what is best from every country and entering into an honorable rivalry in culture and civilization with all the nations of the world." Herein lies the secret of Japanese progress. However, the Japanese understand that their land is a portion of God's universe which is no inhospitable wandering place. The moment their heads swell like that of an ostrich, the moment they become forgetful of their land being the home of the world's humanity and philanthropy, in that moment will they descend to the level where history's ebbing echo is their only solace. Spencer made the habitual observation, "thus you see it is ever so; there is no physical problem whatever which does not soon land us in a metaphysical problem that we can neither solve nor elude." If Japan intends the working out of a cosmic drama she must hold to the belief in an endless manifestation of one all pervading creative power. The new life of Japan which we have seen to lie in the direction of the higher and the broader, is far sweeter, more wholesome, and more hopeful than the old. Yet the belief in nature as an organic whole is the essence of her progress. As in the past, this belief is the breath of the conscious soul of Japan, showing us that Japan is as old

as ever. Japan is thus laid open to us as a dynamic, living, spiritual product, as a portion of a creation that compacts the world within the scope of a single purpose,—a creation which is the embodied wisdom and love of God.



## CHAPTER II

### RELIGION OF JAPAN

As science gives the sensuous facts and sequence of the world, and philosophy the rational ideas of the phenomena, it is the office of religion to disclose the spiritual affections and actions which are incident to insight. Each in its relation to the other, whether in Japan or in Europe and America, is subjected in the same way, to modification by human progress; and the truths of each are revealed by the comparison of events. Let us concentrate our mind upon the movement of human events till history assumes the form of prophecy with the force of a sensible conception and experience. Make the Reformation of Christianity, as accomplished by the transition from the Old to the New World, as exclusive as can be, still there creep in from beyond it new influences. These influences we see, whether we know or do not know whence they come and whither they go. The first introduction of Christianity to Japan in the sixteenth century, its interdiction, and the new introduction, two and a half centuries later, give a strik-

ing illustration of religion in evolution. The fact that the Japanese like the people of the West, implies their belief in God and in the Western conception of life, and that they have been influenced perhaps almost imperceptibly by the incentives which promote and secure spiritual development. The eight million gods, so-called, which are the result of the Japanese ancestor worship and of the Shinto theory that the dead are gods and guard the welfare of the home and country, have asserted their godly presence everywhere, from the shelf of the jinrikishamen's kitchen to the castle of the nobles. Yet in their untaught way the people have nevertheless found a way to work out an active, loving, flexible spiritual life by means of direct communion with the one true God. Whether eight million gods or one, "Ask, and it shall be given you," is the first and last explanation. Our Western conception of God in the present age is that the Almighty is one, that He is within and without, above and below, and nowhere is it different from the Japanese conception, except in expression. The fear as well as the love of God, the Old and the New, are ruling forces in faith and are one and the same thing, although certain confusions may interplay.

The primary religions in Japan are Shintoism and Buddhism. Let us see them as they are pre-

sented in their outward manifestations. Shintoism and Buddhism are inseparably woven together, the former being the warp and the latter the filling. Shintoism literally means "the ways of God." From its annals we learn that at first all was without form and void; that the confused nebula began to move and condense, and the heavens separated from the earth. In both heaven and earth gods were evolved, among which was Izanagi, who separated the land from the waters, and from whose left eye emanated the Sun Goddess Amaterasu. This Goddess is the center of Japan's Shintoism, and the ancestor of the Japanese race. Amaterasu, seeing that disorder prevailed among the earth gods, sent down her grandson, Ninigi, who was the great-grandfather of Emperor Jimmu, the first Emperor of Japan. Every Japanese from his birth is placed by his parents under the protection of some Shinto deity, whose foster child he becomes. However, Shintoism imposed no distinctive moral code or duty, and the teaching or professing of any theory of the destiny of man, or of moral obligation, was left to the priests of Buddha. Buddhism, in view of its Nirvana, promulgated a code of morals against stealing, lying, intemperance, murder and adultery, purely upon spiritual motives. Funeral rites are conducted, with few exceptions, according to the ceremonial of the Buddha sect.

It is only in recent years that burial according to the ancient ritual of Shintoism has been revived, after almost total disuse during some twelve centuries. Burial by interment and cremation are both practiced in Japan, the choice being left entirely to the option of the parties concerned. Since the United States opened Japan, a short half century ago, Christianity has again been introduced, and is making such great progress that it threatens to eventually become the religion of the Japanese people. It is beginning to be appreciated among the Japanese people, that the highest ideals of civilization accompany Christianity.

The singular success of American Christianity in Japan, however, has its co-relative cause. Japan, during her feudal seclusion from intercourse with the Western countries, by providential forces, perfected her physical and spiritual evolution within herself. It was over two centuries from the interdiction of Christianity to the time of its free admission. But it cannot be said to have been too long an interval when we consider a single epoch of religious history in America, not speaking of the religious evolutions in Europe. It took over two centuries from the coming of the Pilgrim Fathers to Plymouth Rock, till their rights became assured by an amendment to the American Constitution. When the Ameri-

cans began to introduce their newly conceived Christianity into Japan, the latter was then spiritually ready, ready to accept the newest religion of the New World. When the old Christianity was being introduced during the sixteenth century, Japan accepted it in the same spirit as Shogun Iyeyasu, the then reigning Head of the Nation, when he said, "If devils from hell visited my realm, they shall be welcomed like angels from heaven as long as they behave like gentlemen." If, however, the great Shogun had lived at the present day, he would surely judge religion in a different way, for he would say in the modern sense that individual behavior is a matter amenable to law, and a man's religious belief is a matter between his God and himself. Any way, let us go back to the sixteenth century and see the activity of Spain, Portugal and Holland, and their relation to each other as well as to the Japanese, in the propagation of the old Christianity in Japan.

In the sixteenth century, when Spain, Portugal and Holland opened intercourse with Japan, they brought with them their Christian faith. The most famous of the Jesuit missionaries, St. Francis Xavier, tells us in his memoirs that though the Spaniards interested themselves in the propagation of their faith, wherever they went they had found no country in which it was embraced

so readily and willingly as in Japan. In the course of some forty years, over two million converts had been made, and there had been no hostile collision between the promoters of the new religion and the defenders of Shintoism or Buddhism. In the so-called persecution of Christianity, the blame was not upon the Japanese, but upon the conduct of those who professed Christianity. It may be interesting to note the fact that the dreadful tales about Christianity were told by the Dutchmen, who were ambitious to monopolize the Japanese trade. They were endeavoring by every means in their power to accomplish this end, whether by driving other foreigners from the land or by courting the favor of the Shogun. According to the annals, the Dutchmen had convinced the government with plausible arguments that Spain, Portugal, England, and other European countries were not propagating the Christian faith for the sake of religion, but with the primary motive of promoting their territorial aggrandizement. When the Shogun was about to heed the awful tale, the Dutchmen lost no time in causing their own country to send a special ambassador to the Shogun. That official brought a royal message besides a token of royal good will consisting of costly presents. Meantime, competition and jealousy were progressing among the foreign traders.

However, Christians, and the traders also, were freely permitted to go where they pleased in the empire, and to travel by land and sea, from one end of it to the other. The people listened to the teachings of the missionaries, who were friendly and superior men. Had the work begun by Xavier—that humble, virtuous, disinterested, and benevolent man—and his companion been left in the hands of men like themselves, the history of Old Japan might be vastly different. Very many of the ecclesiastics, mingling with their respective parties, excessively indulged their pride and avarice through extortions at the close of the sixteenth century. Even native Christians are said to have been both shocked and disgusted when they saw that their spiritual instructors treated with open contempt the institutions and customs of the country, and insulted the high officials of the government by studied indignities. At last, the Shogun deemed it intolerable to permit the laws and customs of his country to be treated with contempt by a set of presumptuous foreigners, who had neither the good feeling nor the good manners to repay the kindness they had received with the decency of common civility. Nor was this all. The Japanese had found certain treasonable letters from time to time on board of foreign ships, addressed by the natives to foreign kings. It may be difficult to ascertain

with certainty all the details of the conspiracy, but of the conspiracy itself there can be no doubt.

The result was that toward the end of the seventeenth century the proclamation was decreed that "the whole foreign race, with their mothers, nurses, and whatever belongs to them shall be banished forever." Thus the persecution of the Christians began, and was rigorously pursued by the Shogun. In this action of the Shogun, the Japanese claim justification on the grounds of the spirit and attitude of the foreigners themselves. While this vigorous persecution was going on in Japan, religious wars were being waged everywhere in Europe. The chief persecutions for differences in Christian faith may be witnessed in the fierce religious war of the Reformation in Germany, the wars of the Huguenots and the massacre of St. Bartholomew's Day in France, and in the establishment of the Spanish Inquisition. The Shoguns have ample justification in asserting that the situation of the country demanded the proclamation of an interdict determinedly and promptly; otherwise, it is obvious that the country would have been partitioned among the ambitious foreign powers then represented throughout the land. During the rule of Shogun Iyeyasu, Christianity as a whole was interdicted, and all Christians were summarily tried and found guilty of belonging to the evil



sect. The Samurai could hack at will, and wholesale slaughter was rife in the land until the close of the seventeenth century, when there was not left a missionary.

During the 258 years of the Tokugawa dynasty, the Shoguns' policy was one of interdiction and exclusion from intercourse with all European nations. European powers sought intercourse, but without avail. They for a time sought patiently; but at times, manifestly sought to awe by a display of national power. Their military demonstrations and naval manœuvres were frequent and calculated to impress the great importance of their mission, but all in vain. Such terrorizing or threatening processes upon the Japanese people by European powers, or by a combination of powers, worked worse and worse, and only served to strengthen the walls of exclusion. The Shoguns fortified the harbor, and grew more and more suspicious of all mankind; meantime, the following decree was kept posted everywhere in the realm:

“Decreed: Christianity has been prohibited for many years. Therefore, if there is any suspected person, it must be reported. Rewards will be as follows:

“For information against a father or worker of the Christian religion, 500 pieces of silver; for information against an assistant in the work of Christianity, 300 pieces of silver; for information against any one who has secretly returned to Christian belief, 300 pieces of

silver; for information against a common believer in the same village, 100 pieces of silver. The above rewards will be given. Even though it be a common believer in the same village, in some special cases a reward of 500 pieces of silver will be given. If any hidden Christian is discovered by some one from another place, the chief of the village, and even the company of five men with whom the accused is related will be punished as accomplices."

Thus Catholicism was systematically and vigorously interdicted and disappeared from the religious life of Japan. Yet, strange to say, the Christian faith was still found alive, centuries later. When the author was on his way to China from Japan, in connection with the military administration during the war with China, he was obliged to land on the island of Tsu Shima, in the Korean Straits. In company with a lieutenant and two gendarmes, he entered a house on this dismal island. There at once he recognized a Bible and a little crucifix on a small shelf or altar in the principal room. Knowing that there had never been a Christian missionary in any of the Japanese possessions since the vigilance of the interdict went into effect, centuries before, he asked the lady where and how she got these things. "The faith," she said, "was handed down from parent to child, by word of mouth, but these religious objects were only brought into view when a person who knew where they were secreted was going to die, and then, soon after,

they were again secreted by the one to whom entrusted. Thus we preserved them."

These statements of facts must not be interpreted so as to show a preference for the once existing barbarism. On the contrary, it is the best evidence of an eternal power, not of the Japanese themselves, that makes for righteousness. The doctrine of the Trinity, to us the most sacred of doctrines and upon the real exposition of which the realization of our civilization depends, is to all other religious believers the foulest of blasphemies. That we ought not to play cards on Sunday, the rule of a Christian life, or not to eat meat on Friday, the rule of a Catholic life, are to all Mohammedans and Brahmans most ridiculous religious rules. The Turk, who does not think he is committing any sin in practicing polygamy, would believe it a great sin to eat pork. A Brahman who might steal a purse, shrinks from eating cow meat even by accident. A rite which is observed as sacred in the life of the nuns of Catholicism or those of Shintoism, is considered the queerest of queer customs by a Chinese who, however, will most gravely conduct a procession and cry over the death of some Chinese ancestor who died more than five hundred years ago. Men to-day, after all, East or West, are but the terminal figures in a long series of developments. They increasingly insist upon the subordination

of material life to spiritual life. Even amid all the surface differences of religious conduct, and amid all the confused and disorderly manifestations of religious sentiment, we perceive a belief in a divine Power, which is something outside of ourselves, and upon which our very existence from moment to moment depends. A typical Japanese Christian lady, Madam Domoto, in writing to the author, said:

“If life were only living,  
And death were only death,  
Would life be worth the living?  
Would men praise God for breath?

Ah, No! Far sweeter, dearer,  
To toil, to pray, and fast,  
If so the Lord draw nearer,  
And lend His grace at last.”

Religion claims to be the agency of a divine Power, and that which perfects religion cannot destroy morality. While Japanese life was a gradual process of evolution during Feudalism, what we believe was a great co-worker with religion, is Bushido, or the moral ethics of Japan.

## CHAPTER III

### THE JAPANESE MORAL ETHICS

BUSHIDO, a most interesting institution of Feudalism, rejoicing in deeds of daring, guided by honor and renown, and battling against injustice and wrong, scorning lies, revering the truth, teaching devotion to one's master, could not help elevating Japanese manhood. Divest Japan of Bushido and you take away from the history of Japan its glory and its fascination, leaving the miseries, the hardships, the cruelties and the injustice of feudal life. The soul of Japanese chivalry, accurately examined in its influence over Japanese institutions, will lead us to that divine Power which throughout all the ages has been the hope and aspiration of mankind the world over. Right here, the Japanese should remember what Longfellow says, "Nature with folded hands seemed there, kneeling at her evening prayer." The Japanese were not made for Bushido, but Bushido for the Japanese. Bushido is not so incomprehensible as some native authors often lead students to think, by illustrating it too

solemnly and too deeply. This drives away nine European and American scholars out of ten, and leads them to think Bushido an incomprehensible creation of Orientalism, or a fountainhead of the "yellow peril." In the plain and simple language which Europeans and Americans so much admire, Bushido can be made clear. At any rate, if you take away from the Japanese the practice of Bushido, the teaching of Bushido would amount to but an empty dream. Bushido! It's only a name! "The face in the mirror is but the shadow and phantom of yourself."

We do not claim that Feudalism with its handmaiden, chivalry, was a special gift of God to Japan alone, for modern European and American civilization emerged from the Feudalism of the Middle Ages with chivalry as a new conception for art, literature, science and religion to work upon. But we do claim that the motive God of our universe did not take away from Japan, any more than from Europe, the guiding star of chivalry, although it was obscured by darkening periods of despotism. The great empire of Charlemagne was divided into France, Italy and Germany, and again was divided into France, Navarre, Provend, Burgundy, Lorraine, Germany, and Italy, with their subdivisions of twenty-nine hereditary fiefs. In the same way the Empire of Japan, after the inauguration of feudalism, was

divided into what we call the three hundred principalities, or baronial fiefs.

The class system under Feudalism, East or West, was an inevitable fixture; knights, agriculturists, artisans and merchants were the four distinct castes. In Europe, the poorest knight took precedence over the richest merchant; pride of birth was carried to romantic extravagance. It was practically the same in Japan! The members of the European baronial family were looked up to as superior beings, whose caste was made as rigid and exclusive as could be by an exclusive system of marriage and by rules of social intercourse which forbade their having anything in common with the lower classes. Nor was Japan spared from these institutions; yet taking them according to the circumstances of the age and the view of the people who lived in it, one cannot say that they were altogether bad. Let us examine in more detail this great structure of Japanese history in the spirit with which the Japanese faced it.

Describing the peculiar characteristics of the Japanese, we see in the Old Japan the caste system, made up of the soldier or samurai class, and the agriculturists, artisans, merchants, and eta, the latter being the lowest, and considered as outcasts. This class distinction became marked under the feudal government. Yet there was

nothing bad about it according to the circumstances of the age, as the whole idea was that the good of the state should be the first object. Even the peasant of yesterday might become a member of the favored class of to-morrow by attaining distinction in his individual accomplishment as a soldier. The soldier was an educator of the people as well as a protector of the disfavored classes. Emperors Shomu and Kotoku, in their military conscription, imposed on the whole people the duty of the soldier, and the agriculturists, artisans, and merchants were thus made the foundation of future nobles, peers, and even Shoguns. Meanwhile, the ideal conception of the true soldier took the name of Bushido, or "the soldier's way," and was inculcated into the unwritten moral codes and transmitted from age to age. The Bushido, the underlying principle of the physical and moral existence of Japan herself, and with all its peculiar spontaneities, is vigorously enforced. The Bushido or soldierly spirit—the creature of all known elements of Japanese character, in turn became the creator of all the teachings of the sobrieties, of hopefulness, love, kindness, loyalty, faith, truth, politeness, pity, literature, science, arts, religions, education, in short, of civilization itself. It is by no means a national religion, for we have as religions—Shintoism and Christianity; also, Bud-



dhism, which together with the Shinto religion or ancestor worship, has certain creeds and certain ceremonies necessary to its practice. But the Bushido has none of these characteristics of a religion. It is more than a religion. It stimulates and animates the Japanese so that without being a true Bushi, he cannot be a religious person. Nothing was esteemed more disgraceful in a true Japanese than to act contrary to or in disobedience to the unwritten code of Bushido.

Therefore, Japanese domestic and military pride and emulation has been the all-absorbing spirit and ideal of the Japanese social and national character, and the Bushido, or soldierly zeal and self-sacrificing fidelity of the Japanese Bushi or soldiers, embodies the highest conception of Japanese individuality. So thoroughly was and is this Bushido fused into the Japanese very being that military disgrace of any kind is atoned for or obviated by hara-kiri, or self-destruction. Hara-kiri is suicide by self-disembowelment, and was resorted to by and in every military rank as a proof of fidelity or to prevent disgrace. Even Shoguns committed hara-kiri, for instance, Nobunaga; and when Takatoki, the last of the Hojio Shoguns, was overthrown, 3000 of his vassals fell upon their swords. Forty-seven Bushi, the retainers of Lord Asano, when their master was sentenced to death unjustly

through spite-work prompted by Yoshio Kira, performed their famous deeds of revenge upon Kira. They were afterward granted leave to commit hara-kari in lieu of other punishment.

In the olden times, criminals were put to death by the legal executioners, but a Bushi was allowed to commit hara-kari. This form of suicide is different from that of any which has been usually known in western countries. Hara-kari is the natural outcome of loyal and honorable sentiments, and it must be always so recognized in the Japanese. The meaning of the hara-kari idea may be somewhat explained by the like deed of Cato, the younger tribune of the honest Romans, when he took his own life to escape the reprobation of a polluted sovereignty, also by the death of Aristides the Just, and of Demosthenes, the first orator of the western world, who withstood the temptation of Macedonian wealth, and saved his country by suicide. The immortal teacher of Grecian philosophy, one of the most shining examples of western virtues, Socrates, committed suicide by drinking the fatal hemlock; and Hannibal closed his eyes to his country's woes by taking his own life.

It was this Bushido spirit that won Japan the war with the Mongolians, after their devastation of Europe, which they invaded during the Middle Ages. By it Japan saved Europe, although

Europe did not know who had saved her. To this spirit the Japanese people attributed their successive victories in the wars with Korea and China, during the Feudal Ages, and more recently in the Chinese-Japanese war. This Bushido spirit became more and more distinct to the eyes of everyone in the Japanese war with Russia, when the Japanese, animated with the spirit of Bushido, displayed unparalleled human bravery in the attacks upon Port Arthur. Another example of this spirit is shown when Captain Sakurai and his followers, on board the *Kinshumaru* sought voluntary death to prevent military disgrace, rather than surrender to their enemies. Commander Shiina, when his transport was followed by the Russian Vladivostock warships, and an hour was given them to decide whether they would surrender or not, told his followers: "My brave soldiers, our ship is now at the mercy of the enemy and is now irrevocably doomed. \* \* \* For us, there remains nothing but to face death and to fight and die on board. \* \* \* It is then that we shall show them what manner of men we Japanese soldiers are." And all went to the bottom while humming the national song.

Comparing the Bushido spirit which has so thoroughly permeated the common soldiers, blue-jackets, and coolies of to-day with that of the very remotest period in ancient Japan, the zeal

of the Japanese soldier is to-day as great as ever. The head of the Otomo clan when instructing his soldiers in the ancient time, told them: "You must die by the side of your Great Lord, and never turn your back to your foe. If you die at sea, let your body sink in the water; if you die on the hillside, let it be outstretched on the mountain grass." In the twelfth century, when the brave Yoshitsune, the brother of the first Shogun Yoritomo, was aimed at with an arrow's point by an ingenious marksman and warrior of the Heike clan, Sato Tadanobu threw his body in front of his master and was killed, in order to save him. Two centuries later, Nitta Yoshisada's brave Bushi did the same. Again in the seventeenth century, Okubo Hikosayemon, being severely wounded, placed his own body in a position to shield his lord, Shogun Iyeyasu. Likewise, many soldiers volunteered their lives to shield their regiment commander, Ohara, when he was covered by the Russian fire at the foot of Nansen Hill. Commander Hirose, when attacking Port Arthur, faced death calmly to save the lives of his comrades. General Nogi, commander-in-chief at the siege of Port Arthur, rejoiced over the death of his own son, who so bravely faced death in an attack on a fort at Port Arthur. Madam Nogi, upon hearing of her son's death, sent congratulations to her husband on the self-

sacrifice, after the manner of a daughter of Bushi.

The practice of hara-kari has recently been discontinued and there is now a law against it. Still the same old characteristic Japanese spirit survives as in the past, the Bushido, the life of the Japanese people. Examples of the manifestation of this animating characteristic are, throughout every life in Japanese history, well known and conspicuous, yet let us cite one more example which was reported very recently by the Americans and Europeans accompanying the Japanese army in Manchuria. After the battle of Chu-Lien-Cheng, Lieutenant Inouye found among the heap of dead soldiers a Russian officer, mortally wounded and tormented by a burning thirst. He was trying to quench his thirst by drinking his own blood. Seeing this, the usual Bushido spirit prompted Inouye to approach the Russian, and he spoke kindly to him in the Russian language, and gave him a drink of water out of his own flask. The Russian tried to thank him, but he could not speak. All that he could do was to unbuckle his sword and take out his photograph, offering them as a mute token to his benefactor. Inouye took the photograph but returned the sword, saying that he could not deprive a dying bushi (the soul of the soldier) of his sword.

The entire condemnation of the hara-kari institution as idiotic or fanatical by some Europeans and Americans seems to be rather superfluous, and altogether too much a commercializing of the unwritten law. Self-destruction is the taking of life in the negative sense, but for the taking of life in the positive sense, we do not need to go to Japan to search. The flower of European knight-hood often blossoms in America, and many Southern States of the American Union furnish examples in abundance. The American people in the South, whether there is a law against it or not, when the happiness of life appears to be jeopardized, will take the law into their own hands. Please do not misunderstand the author that he is endorsing such an institution whether in America or Japan. As an attorney, he doubts if a human life can rightly be destroyed, notwithstanding the reason of a state's authority to the contrary. However, to those who so commercialize the honorable sentiment back of the hara-kari idea of old Japan, we wish to say that it is not the altogether idiotic or fanatical action of savages.

The teachings of the Bushido are an unwritten system of thought and therefore cannot be classified or analyzed. But we can set forth the main teachings of the Bushido, an honest observance of which will make a man a tolerably good Bushi.

1st. A Bushi must be loyal to his sovereign and faithful to his master. He must cultivate personal courage and be well trained in fencing, archery, and horsemanship and their modern equivalents.

2d. A Bushi must be honest and chaste, simple and temperate, a keeper of faith and true to his word. He must be polite in his behavior and never intentionally rude to others.

3d. A Bushi must be pitiful and ever ready to help the weak and those who are in distress. He should cultivate a literary taste and never despise the claims of learning.

We cannot attempt to detail fully the teachings of Bushido in this book, but even with these three rules, if the reader will give himself the trouble to think out their full meaning, he will come to the conclusion that there is in the English language an exact equivalent for the Japanese word "Bushi" and that equivalent is "Gentleman." "The American Gentleman," in the fullest sense of the word, is a Japanese Bushi.

We have many a time read predictions made by distinguished and reputable scholars in Europe and America that the moral ethics of Old Japan will decay into oblivion as its castles, temples, and shrines have done. Even prominent Americans, very intimate friends of the author, have often declared: "You wait fifty years or so, and

these Japanese characteristics will change, and they will reach the same stage where we Americans are." While desiring the realization of such a prediction, we must remember that a pyramid rises only from its own ashes. "The kingdom of God is within you." The seeds of the kingdom, permeating the Japanese heart, blossomed into the Bushido. It may be said that the worship of Christ and the worship of the almighty dollar will divide the world between them. On which side will Bushido enlist? "As there is no dogma or formula to defend it, it is willing to die at the first gust of the morning breeze. But a total extermination—*never*." The system of Stoicism is dead, but its virtue is alive; its energy and vitality are felt through many channels of life in the philosophy of western nations. So with Bushido. Ages after, its odor will come floating as the benediction of the air.

The distinguishing glory of European chivalry was devotion to woman, while the Japanese knight lived and died on account of his devotion to his master and his country. Let us next take up the Japanese woman, and see what her real position is.



## CHAPTER IV

### THE JAPANESE WOMAN

“Love of God and the ladies” was enjoined upon the European knight as a single duty, as “Love of master and the country” was enjoined upon the Japanese Bushi. The comparison, however, should not be taken as an exclusion of woman from an important place in ancient Japanese society. Just as the veneration of woman was born in the Germanic forest in the days of the Roman Empire, so was adoration and worship of woman born in the beginning of Japan. In the European case, it may be said that the idea was the embodiment of the “deification of woman.” But in the Japanese instance, the practice went much further, in that Amaterasu, the “*Great Goddess of the Celestial Light*,” in ancient time established the Imperial throne, becoming the originator and founder of Japan itself. This reduces the European deification, or the “*regina Angelorum*” idea to comparative insignificance. True, Queen Phillippi, in the absence of her husband, stationed herself in the castle of Bamporough and defied the whole power of

Douglas; but it is no less true that Empress Jingo in the year 200 A.D., at the head of the Imperial Army in a "*God-like Exploit*," invaded and conquered Korea. And as late as the year 1630 Empress Meisho ascended the throne of her fathers. Should there be found any difference in the attitude of Japan and other countries toward woman in the later days of Feudalism, it is due to the differences of religion. An attitude toward women might be derived from the doctrine of Christianity quite different from that derived from Buddhism and Confucianism.

The oldest records of Japan invariably relate that the underlying principle of the Japanese woman is her spiritual training. Respect for the deities, purity, resoluteness, faithfulness, and loyalty make up the backbone of Japanese womanhood. Buddhism and Confucianism have exercised a very strong influence in the moulding of character. We admit that they have done a great deal of good in the training of women, but they have done a great deal of evil as well; for they infuse the idea that women are sinful by nature, and that they are inferior by birth. They teach that women to be virtuous must be represented as ignorant, and that any appearance of possessing knowledge or activity is a blot on her womanhood and so to be condemned. This evil influence is in a way counteracted by

the spirit of chivalry or Bushido, which acts to check and balance the demoralization of the Japanese women. In fact, the Bushido spirit permeates both sexes of the Japanese people. Each of the wives and daughters of the military nobility carries a halberd in her belt. She is taught either to use it in defense of her honor or to commit self-destruction.

The author's family is of the military nobility, or Samurai caste. It may not be out of place to state a little personal incident. When a school boy in Tokyo, only six years old, his more faithful schoolmate received a medal, and he got none. His dear mother then told him he had better commit hara-kari, which even at that young age he thought strongly of doing. The Japanese, regarding the relation of their women to Bushido, observe that Bushido being primarily a teaching intended for the masculine sex, the virtues it prized in women were naturally far from being feminine. Young girls, therefore, were trained not only to repress their feelings and to indurate their nerves, but also to skill in the use of weapons such as the *Naginata*, which is a long-handled sword, or the *kama*, a long chained sickle. The idea may be fairly gathered from the ability of American women to hold their own on unexpected occasions with their hat-pins. However, in the Japanese case, the reason is a decidedly

positive one. But the exercise of martial training is not intended that women may take their place in the field, except under pressure of unusual circumstances, but rather for purposes of physical culture, personal protection and preparedness in the education of their sons. Having this means ready to their hand, through it they beautified their physique, and also used it to guard their personal chastity, purity, and sanctity, to those things energetically applying themselves with the same lofty conception which their husbands had of their duty to their masters and country. Mothers gave their sons leave during certain hours to suddenly attack and overwhelm them if they could, at any time and place, whether they were at domestic work or at sewing. Thus they applied their martial training for the education of their sons. Therefore, it cannot be said that the Japanese woman made herself accomplished for purposes of show or of social ascendancy. All through the education of the Japanese woman, domesticity has pushed all other rival ideas aside. Japanese women may have possessed knowledge superior to that of the other sex, but they never lost sight of the hearth stone as the center of their activities. It was to maintain purity, chastity, sanctity, that they accomplished so much in knowledge, and slaved and drudged

to the last of their lives. Day in and day out, cheerfully, contentedly, and happily, yet tenderly, bravely and plaintively, the Japanese women did their appointed work and died like the unassuming flowers which enjoy the air they breathe.

A man's character is formed and moulded when he is young, principally while at home under the care of his parents. Home education is the ground-work; no man can escape without more or less of its influence, and this education is the predominant work of the mothers. It may be stated without fear of contradiction that the Bushido spirit of the Japanese is the work of the mother.

In this connection let us investigate the Japanese ideas in both old and new Japan regarding woman's education. Even under the régime of the feudal system, many books had been written about woman's education, and among them the "Onna Daigaku," or Great Learning for Women, is conspicuous. The important requirements for girls in ancient times were the arts of spinning, weaving, sewing, washing, and preparing food. It was the chief duty of a girl living in the parental home to practice filial piety toward her father and mother. But after marriage her chief duty was to honor her father-in-law and mother-in-

law, to honor them beyond her own father and mother, and to tend them with every manifestation of filial piety.

A woman has no particular lord. She must look to her husband as her lord, and must serve him with all worship and reverence, not despising or thinking lightly of him. The lifelong duty of a woman is obedience. The foremost maladies that affect the female mind are indocility, discontent, slander, jealousy, and silliness. Without doubt, these five maladies infest seven or eight out of every ten women, and it is from these that arises the inferiority of women to men. A woman should cure them by self-inspection and self-reproach.

Yet woman in former years was happier and far more contented in many respects than she is to-day. Let no one here misunderstand my view. I am not exalting the ignorance and brutality of the olden time. I only state that ignorance and brutality were the necessary sequence of the incessant wars and disorders among the principalities of Feudal days, but this very ignorance and brutality was accompanied by virtues and humanity studies of home which partially ameliorated the evil of the dark days; from out the despair over the ignorance and brutality were born the hopes and inspiration of future happiness. How impossible in the dark days of Washington

would it have been for a negress to have superintended an Anglo Saxon household, even if she had been exalted to the position! Who would have found a Rousseau among the people in the time of Louis VII? Knowledge may break the fetters of the people if they are educated enough to shake them off, but the virtue accompanying ignorance may enable them to bear those fetters with happiness and contentment. Where is the happiness of devouring books with no attempt to profit by them, except in the pleasure of temporarily satisfying an appetite? May not the highest opportunity of happiness become a savor of death unto death when unimproved? It seems to me that the lot of a poor farmer's daughter in the olden time was one of more contentment and happiness than that of the pale-faced, languid, envious girl of to-day. The former was absorbed in the duties of home and in filial piety. She gained her knowledge of humanity studies in a local institution and spent her time in the society of equals. The latter, graduated from a modern normal school at a cost beyond her parents' means, despises the helplessness and ignorance of her father, mother, and brother. Under the stimulus of ambition, she has worn herself thin in exhausting studies, which, after all, but reveal her own insignificance. She is courted by her uneducated rural beau whom she considers most undesirable.

Poverty, unrest, and aspirations for unattainable society are eating out her very soul. Does not our reader sometimes think that society, from a moral point of view, thrives better under hard restraint than when exposed to the danger of the irreligious, superfluous, material, and dried-up civilization of our own day?

Be that as it may, there are to-day, not less than three million girls compelled to attend the educational institutions of Japan. Every morning and afternoon, this army of thoroughly up-to-date maidens is scattered among the grade and high schools, in the Peeress School where the girls of the topmost layer of the upper class belong, as well as in the University of Women, a democratic educational institution where all the rank and file attend. The girls of the new Japan are fully-awake, thriving, and pushing forward in the study of ethics, psychology, pedagogy, physiology, economics, law, science, and the Japanese, Chinese, American and European literature and art. The women's dormitories in the educational institutions which are particularly well furnished with conveniences, are but the sign of the times, being supplied with every conceivable athletic and gymnastic apparatus of Europe and America. These are used as well as their own national system of offensive and defensive physical culture. The Japanese college girls are publishing



not only their journals, but they also pay attention, through their several Alumni Associations, to the statements of what the students or graduates are doing all over the country. These statements often show the record of marriages, furnishing proof of the fact that the higher education of women is not a bar to matrimony.

The Japanese woman of to-day appreciates that the great responsibility of educating children devolves upon both parents. The mother should give her own milk to her child, and never leave it to the hands of a nurse, unless for urgent reasons. When a girl is growing up the best attention should be given to her physical development. To restrain her from taking fuller exercise for fear of getting her fine clothes soiled is wrong.

Give your daughter plain, neat clothing, and let her indulge in exercise freely. To give food to a girl is necessary, but to expect her to develop on that only is a mistake. On the contrary, good food without proper exercise is rather injurious. For girls of all standing, rich or poor, high or low, language, letter-writing, calculation, the keeping of accounts, and needlework are indispensable and should be taught together with the arts of housekeeping and cooking. As to higher education, it is just as useful as to boys. Physics ought to be the foundation for all other

learning. Strictly speaking, there is no study that is useless for girls to follow, except military science. But there are burdens peculiar to women, and on that account they have less time to devote to learning than have men. Moreover, the education of the sex has been comparatively neglected, and it may be all too sudden to expect from them the same accomplishments that are obtained by the other sex. What is needed at the present stage of our national progress is all that is practicable, and this consists in imparting general knowledge on physics, physiology, geography, and history, besides some knowledge of law and political economy. This last knowledge may sound rather strange, but the lack of it, it should be remembered, is the real cause of the lack of influence possessed by woman in society. Grace is the first virtue of the sex; and, therefore, any conduct or manner savoring of roughness, rudeness, pride, and contentiousness should be carefully avoided. For the moral culture of girls, there are proper books to read, and good stories to hear, but the conduct and example of their parents in daily life will remain most effective. The attitude of the parents in manners and ideas is the most effective agent in making a home cheerful and happy. They lead, and the daughters follow. Thus great are the duties of

parents, and so submissive is the nature of young maidens.

One of the elements that constitutes a happy home is frankness among the members of the family. What children say to their mother should not be concealed from their father; and what the father says to them should be made known to their mother. Concealment destroys straightforwardness and is apt to foster a scheming character, which is to be avoided by all means. When a girl has attained to a proper age she marries, and this is the greatest event in her life. In foreign countries the parties marry upon their own choice after some time of mutual acquaintance. But in Japan it becomes the duty of the parents to find suitable matches for their children. Much time is spent in making investigations and in deliberate consideration. When the parents have come to a decision, they ask their daughter's will. The right to decide remains with the latter. The parents simply seek out a suitable consort, and propose him to their child. It is for the daughter or son to accept or reject. The parents have no right to compel, and if the proposal is rejected they can only seek another. Though it would be very convenient if men and women had free social intercourse and made their own selections, yet at the present stage of our

social life there are far greater disadvantages than advantages in following such a course. Let these developments remain for some years to come before they are realized. Marriage is the union of man and woman, in which they solemnly contract with each other for sharing all the pleasures as well as all the pains of life. A single life may give much ease, but far greater are the pleasures of a married life, and so are also the corresponding troubles.

The wife should know what her husband is doing outside of the home and what is his situation in business, so that in any emergency she can settle his affairs without trouble or loss. Hence necessity arises that she should have a knowledge of finance and economy. No amount of mere accomplishment will make women ladies if they have not high ideals and intellect. Even in their every-day behavior and words, they should be very careful. A single word that cannot be properly uttered with self-respect will degrade their womanhood. To maintain her position high, there is only one way, and that is for woman to respect herself and not look down upon others, whoever they may be. A happy home is the joint work of husband and wife, and there can be no question of difference in the relative rights and positions. Mutual love, respect, assistance, and confidence should find them together all

through life. It is part of the wife's grace to be obedient to her husband in all things right and reasonable. But if the husband is at fault, it is her duty to rescue him and turn him right by mild but effective means.

Such is the life of a Japanese woman. It is well said that the worth of a State is the worth of the individuals composing it. The unprecedented success of the great drama which Japan has been destined to play in the world's theatre may be largely credited to the Japanese women.

From the creation of Japan to this day divination seems heightened and raised to its highest power in woman. The West gives us through Voltaire, what we believe is true of the Japanese woman, "All the reasonings of men are not worth one sentiment of women." From the day of Eve to the day of admission to equal suffrage, we see that woman's love, in the words of Milton, "grows by giving." Home is the resort of love, joy, peace, and plenty, for the making of which woman has her heaven-bestowed faculty. To man, the whole world, without woman and home, is nothing but a prison of larger room.

## CHAPTER V

### JAPANESE CUSTOMS AND HABITS

HUMAN selection gives way to natural selection, in that all living things from birth to death are placed under the sway of selective processes. The differences in customs and habits, although plentiful as well as amusing, can not fail to become subject to unavoidable changes. Customs and habits are not stationary and immovable things. A modern blacksmith handles hammer and anvil with great skill. But if some barbarians of ancient time had not discovered the native metals and learned to melt them in the crucible, and if later some other barbarians had not begun to cast them, then, without such pre-existing conditions modern advancement might not have had its material basis. We commenced our existence at zero in customs, habits, knowledge, and experience, without speech and without art. An old common law report of about two centuries ago, exhibits the fact that the judges of England used to hang persons on the charge of witchcraft. Does this then customary law hold good with us now? It is a Japanese custom to keep their

famous collections of pictures, potteries and other bric-a-brac in their storehouse. They exhibit them on different occasions according to the taste of their guests, the seasons, or even the changes of the weather. They are ever anxious to arrange the colors of the various objects in the room in conformity with the tints of the exterior, strictly observing harmonies and contrasts. Their artistic arrangements and underlying ideas are all very deep, and to all intents and purposes it is commendable to preserve them. But how long could they continue this taking out and storing away, in this day and age? Are they not in a transition period, where soon, like among the Americans, all collections of household things will be exhibited in reception-room, parlor, dining-room, and even in the hall? The Japanese are very fond of gardens. With the garden it is indispensable to have ponds, and rustic bridges, little mountains and hills, diminutive waterfalls, meandering paths, ball-like trimmed shrubs, root-lifted pines, and stationary lamps made of stone. The dimensions of the grounds may be large or small according to circumstances, and so are the landscapes, but they always have the gardens. The poorest Japanese in the most crowded city, either at the corner of the entrance space or even in the room, will have his miniature garden fixed up in a box.

In America the trust system is in fashion, not only in labor and capital, but in churches and families. Presbyterians, Methodists, Congregationalists, and all known sects under Christ, are now working hand in hand under a grand association, or trust. Apartment houses are now being built in America more than private residences. This trust system among families is removing the housekeeper farther and farther from the back yard. Here again, nature's law as manifested in Japanese gardening in the room, is manifested in the same way by American wives utilizing their apartment windows for a similar purpose. Thus they satisfy their natural appetite. The prevailing custom in Japan of making fire and producing heat is from a box about twelve inches square, with charcoal in the center. This is appreciated by the Japanese in the same spirit as the wood fire around which the American family gathers with happy feelings and pleasure over their favored life. Neither of these customs, however, can be said to withstand the forces of the progressive age, because we know it to be a fact that the Japanese are beginning to appreciate the stove, and the Americans the furnace.

The difference in Japanese and American customs and habits is largely due to the individual training and thought, or conception of life, which are of course constantly subject to environmental



and economic changes. This needs no emphasis. Briefly, the Americans' symbol of life is an angel, and so they look to their moral and spiritual ascension. The Japanese devote their lives to the avoidance of evil, and they place emphasis therefore upon the condemnation of the devil. The Americans are generally frank and open-hearted, while the Japanese generally hold back their feelings, being reserved and unfathomable. Both peoples, when provoked or angered, jump madly about, being of equally high temper; but the Japanese reflect upon the causes of the provocation or insult, while the Americans generally forget an injury when done, and make up among themselves without reflection. The Japanese and Americans equally love money, but the Japanese are rather inclined to deeds of daring and ignore or undervalue their passion for money. The Americans' love of money is positive. The Americans admire the beautiful in the same way as the Japanese, but the Americans enjoy the beautiful in its full brilliancy, while the Japanese mystify it and enjoy it in its secretiveness. The Americans place emphasis upon the practical utility of intellectual accomplishment; while the Japanese admire it for its own sake. The Americans enjoy the society of persons who are frank, open and plain in what they are talking about, they want everything understood; but the Japanese enjoy

the resourcefulness of a man who keeps people guessing. The Japanese incline toward restraint or control of the display of affection or feeling, while the Americans like naturalness in the display of affection or feeling, and are not as strict as the Japanese in restraint or control in these respects. In illustrating the prevailing Japanese and American habits we will necessarily see many things that do not quite conform to each other. For instance, some Japanese native traders sit and drink tea while trading. They use the bead frames or abacus for calculating, also the Western system of mathematics. The left is the side and seat of honor, while the Americans observe the right. Japanese family names precede individual names, for instance, they would say: Bryan Jennings William Mr. or Beveridge J Albert Mr., while they seldom, if ever, abbreviate the name, except when it is necessary for making trademarks of family seals. They do not have any middle names like the Americans, but without them they have plenty for all practical purposes. Americans often attribute inferiority to the Japanese rikisha system, classing the rikisha men with horses. Perhaps some do not know that the pattern was taken from the American baby carriage, to push which affords fashionable jobs for American young ladies. Even a man may have been seen pushing the rikisha in America

at such places as Palm Beach, Florida, long before the Japanese ever knew of the rikisha. The race course in America exists almost entirely for gambling, while the Japanese support it for the improvement of the breed of horses. The idea of gambling on the horse race has been invading Japan from America, and the Japanese are having a time to prevent this habit becoming assimilated into their country's institutions. Of course the taste for cigarette and cigar smoking, also for brandy, whiskey, and other strong drinks has already been assimilated by the Japanese, and are considered by some of the natives quite as fashionable as they are in the country from which they have come.

White and not black is the color for mourning and funerals. The Japanese have the habit of depreciating their own and praising what belongs to others, for example, "This dinner is neither nice nor plentiful, but please partake"; "My wife is an ugly dunce"; "My son is a stupid fellow." "Your wife is an honorable lady." "Your son is a fine boy." When the Japanese go out on a strike, show your hearty kindness and prove your sincerest sympathy and profound truth; but if the Americans strike, give them more money. If the Japanese are suspicious of your pretensions, the kindness of ostensible sympathy, you will never settle your differences. Especially if you

speaking or show any intention that you will pay them extra money or increased wages you will make your differences most extreme. The Japanese laborers do not care for your rights, your money or your contracts, but for your faith, loyalty, patience, kindness, courtesy, fairness, honesty and truth.

When invited to dinner, tea and cake is served first; the soup, of course, afterward. Americans in speaking with a person, look into their eyes, but the Japanese avoid doing that. To call a person to come, or to command him to come, we force our hand from us, palm forward. Men always precede women. Women always take off their hats in the meeting-houses, theatres, and such places. The Japanese ladies object to showing their form, using every possible means to conceal the figure, wearing the large sash or bow in the back with the ends extending to the hem of the kimono; whereas American ladies, as a rule, do not object to showing their form. Japanese writing and printing reads downward, progressing to the left instead of the right. When striking an antagonist, Japanese give a side "swipe" instead of a forward "punch." The Japanese do not like curly hair and will try every scheme to straighten it. The Japanese do not kiss, either between parents or children or between husband and wife. The Japanese people believe that early

to bed and early to rise makes them healthier, wealthier and wiser. Theatres commence early in the morning, about eight o'clock, and close after sunset, families taking their children and lunches with them. When meeting or saluting each other, the Japanese bow submissively two or three times instead of shaking hands. In using a plane or saw the Japanese force it toward them instead of pushing it forward. Japanese ladies turn their toes toward each other, while walking. They lift the front of the dresses instead of the rear.

You are accustomed to think the Japanese habits are peculiar; but you should remember that the Japanese also consider your habits peculiar.

Tea-making and the care of flowers are two of the important institutions of the Japanese home life. For purposes of pleasure and in times of leisure, the people turn their attention to them. They by no means resemble such enjoyments as receptions, balls, parties, or picnics. Tea-making and the care of flowers look to the resultant enjoyment of ease, rest, and peace in the souls of those who participate therein. Step out of the home, and you will find the Japanese hustling in realization of their motto, "time is money." But once in the home, the people are found quite at ease, engaged in the indulgence of their peculiar

tastes above mentioned. Who in the West would ever think it possible in common with his everyday life, to study three or four years the arts of tea-making and horticulture, or that the Japanese even set aside a tea-making room, or build an independent structure for the purpose of either tea-making or arranging flowers?

Let us add that the custom of undervaluing one another because of differences of opinion or habits is bad. American travelers coming back from Japan will inform you about the nudity of the Japanese rural women. Japanese from America also talk about the "exhibition of living pictures" of some American women. An American merchant has informed you that a Japanese trader is apt not to keep his promise if the money market goes against him. Americans sometimes criticise Japanese as idolators, but the Japanese know that some Americans worship the golden calf.

The Japanese like or dislike the people of the West just as the people of the West like or dislike the Japanese. Many of the foreign residents in Japan have formed close friendships among the men and women of Japan. There is, however, a continual and bitter competition among the commercial representatives of the Western nations in Japan, and singularly enough, the ports of Japan produce the great mass of Western people

who speak unkindly of the Japanese. Unfortunately, kind words do not travel as fast as unpleasant words. Naturally, the Japanese do not take kindly to the men who persistently and consistently speak of their faults and their vices but never of their virtues or the good things in them. Yet there are shining examples where the American business man, who understands the value of patience, kindness, and consideration, has done, and is doing business with as much satisfaction as if he were trading with his own people in America. These are the men who are really building up the trade for America. It is often said that the Japanese are commercially dishonest. The accusers' best evidence is that Chinese are employed in Japanese banks. The Japanese do use the Chinese in the ports where much Chinese business is going on, but the banks are very few there. If you visit the Japanese banks numbering over 2,000, transacting the Japanese business, you cannot find even a shadow of a Chinese. Let us apply the logic in another way. There are over twenty thousand Chinese laundries in America. Can the Japanese therefore say that all American laundrymen and laundrywomen are dishonest? There are many negroes who may be dishonest, but the negroes are permitted to hold office. Can the Japanese therefore say that just because there are negro lawyers, the other Ameri-

can lawyers are all dishonest? Not speaking of the sharp American Wall Street "tricks and traps," it is about time to ask leniency of those who single out the Japanese on the ground of commercial dishonesty as compared to other nations.

One of the most frequently asked questions in the West is: Do not the Japanese gentlemen customarily discriminate against the other sex, as compared to the Western idea? The Japanese woman, however, says to her Western sister: Do not judge me according to what appears on the surface of our society, for such is mostly the reverse of actual conditions. For instance, when my husband and myself are seen walking on the streets, I am often a parcel-bearer and my husband goes frechanded, generally a few steps ahead of me, as if I were his servant. Again, going into a house or room, it is the husband who enters first and I follow him. My Western sister is apt to infer, therefore, that my sex in Japan is not duly respected, and is under the iron hand of man. Nothing could be further from the truth. The model type of Japanese woman is she who exerts her influence by the mute eloquence of God given duties well performed. There are some Japanese women who are just as outspoken and demonstrative of their influence over men as some of their Western kinsfolk, but such women in Ja-



pan belong only to the lower classes. The higher their station in life, realizing that the Japanese woman should be full-grown, self-supporting, and proudly independent, the higher they aspire to the carrying out of the true idea of the evolution of monogamy, the more humble and modest will be the demeanor of the Japanese women. The mannish woman receives just as much contempt as the effeminate man. The Japanese woman who is inclined to society life as it is understood in the Western countries, is sure to become a subject of remark by her sisters. The Japanese women with their mute eloquence, without the least outward manifestation of their rights, have changed the whole fabric of their legal and social status. While in some portions of the so-called civilized West, women are yet bound by the unity of conjugal property, the so-called subdued Japanese women are now guaranteed their separate property under the law. In short, the legal status of woman in Japan is based upon the legal equality of the sexes. The higher the Japanese community advances, the more highly uplifted Japanese civilization becomes, the lower bows the head and the more mute and subdued becomes the Japanese woman.

Are the Japanese habitually immoral? If the foreign travelers single out Japan from the rest of the nations on this specific charge, mainly

because of the Yoshiwara and concubinage system in Japan, we are compelled to ask in behalf of justice, how do they *know* of their existence? Did they try Yoshiwara or concubinage? Personally the author does not wish to discuss this question for it is a question most difficult of solution. Ever since the day of Adam, down through Sodom, Rome, Paris, Chicago, and New York, it has been the question that has never been solved. The Japanese should not accuse the Americans on such charges as this; if they do, they are not justified in doing so. They are not justified in asking why every state in the American Union, which is the highest nation in Christian civilization, has so many Red-light-districts? They are not justified in asking the American why nearly, if not fully half of the American negroes are mulattoes? We believe the same rule governs the Americans as the Japanese in the existence of social evils.

Are the Japanese spy-like? We noticed after the school question of San Francisco arose, that a great number of spys from Japan were discovered and captured in the American newspaper columns. But we have not yet been able to find any record of court-martial proceedings against them. Have all these Japanese spies evaporated from much use like the ink in a printing shop? At any rate, the cause of such misunderstandings is due

to the difficulty of communication through speech and writing. One of the principal reasons that the Japanese people, in the beginning hesitated to open up their country, was that the people of the West in Japan talked in their native tongues, with the result that the Japanese naturally indulged in the thought that the lack of a universal language was suspicious, and believed it best not to be complicated with the aggressive world, and therefore, remained isolated, peaceful, and contented by themselves. But when the Japanese were forced to open their country, their only self-protection, they thought, was to try to understand the foreign language. The result is that now more than one-third of the present generation are able to read English, if not able to converse in it. Histories and biographies of great men and women of Europe and America are read in the original. When the author wrote in English "Powers of the American People," for the people in America, there was not a leading newspaper in Japan which did not translate it into Japanese. There is not a public school in Japan where the English language is not taught. On the other hand, in how many schools and universities in the West is the Japanese language taught? How many newspapers are there in the western countries where Japanese books and histories and biographies could be translated? As almost the

entire essence of oriental history and civilization has its authoritative records written and preserved in the Japanese language, the learning of the Japanese cannot be said to be unnecessary education. We admit that the Japanese language, to the beginner, is the hardest language in the world, but when we go on to a certain stage of comprehension, we are convinced, that if anything, the English language is harder than the Japanese.

Whatever diversities there may be in the civilized or semi-civilized people of East or West, at bottom humanity is the same from century to century. Whatever difference there may be in customs and habits at a given time and place, we all know that the natural law of development applies to the succession of phenomena in the world's cosmic drama. The surface diversities are not the causes but are the accidents of human progress. The unification of all nature is endlessly progressing through a selective process. Whether customs and habits are eternally diversifying or uniformly generalizing, they have no bearing at all upon the general current of advancement toward the ultimate end of human society, which is the amalgamation of an ever renewing civilization and humanity in which the best and fittest shall survive.

## CHAPTER VI

### TOPOGRAPHY OF JAPAN

TOPOGRAPHICALLY speaking, the coast line of Japan is much cut into countless bays, inlets, seas, straits, capes, peninsulas, and ragged promontories, and the interior comprises numbers of regularly disposed mountain ranges, with intervening plains or undulating country.

Vegetation being everywhere luxuriant, the mountain, valley and island scenery, among these emerald isles of the Orient, is sublime beyond description.

The principal lake is Biwa, 100 square miles in area. It is to us a sacred lake, around which nestles many a heart-swelling legend. Fuji-No-Yama, a semi-extinct volcanic crater, 13,000 feet high, is our highest and most sacred mountain.

The climate of Japan resembles that of the eastern United States, but is more humid in summer on account of numerous showers. The summer is hot, sometimes sultry, but always wholesome; the winters are cool and often piercing.

The ocean currents that wash the coast of Ja-

pan could not be properly described herein. We will merely mention that the various arctic and equatorial currents that together constitute the Japan Stream, not only give to Japan a most varied climate, but bring to her shores enormous shoals of fish and other sea animals, in such quantities and endless varieties as to make Japan phenomenal in this respect. Moreover, the Japan stream crosses the Pacific and gives warmth to the coast of California.

The fauna and flora of Japan somewhat resemble those of America; yet the Japanese have a few animals and plants that are more or less distinctly peculiar to their country.

The vegetation of Japan is exceedingly luxuriant. Great forests of cedar, lotus, pine, willow, juniper, maple, hydrangea, mulberry, ilex, giant camellias, the lacquer and camphor trees, loquats and wistarias, cherries and plums, everywhere abound, while the great bamboo groves exist throughout the islands. The chrysanthemum, the national flower, has its home in Japan.

In early times Japan was considerably rocked by earthquakes, and light shocks are still frequent, with an occasional severe one. By far the most noted phenomenon of this nature in our annals occurred in the year 286 B. C., when the sacred mountain Fuji and Lake Biwa (before mentioned), which is 300 miles from it, were

formed. Mount Fuji suddenly rose to its present elevation of 13,000 feet, and at the same time a great chasm opened and filled with water. This was Lake Biwa. This may appear extraordinary, but it is not comparatively so, if we search the records of such events. As late as 1759 A. D., and as near here as Mexico, the volcano Jorullo rose suddenly to the height of 1,500 feet in the midst of a plain 2,890 feet above the sea level. Mount Fuji has been active for more than 1,850 years, its last eruption occurring in the year 1707.

This sacred mountain, as everybody who sees it will admit, is a wonder of the world. No mountain in any country surpasses Fuji in sublimity and grandeur. They who see it in the distance, stand in reverence before a most beautiful sight, beyond one's power of description. Fuji's lofty crown, clad with everlasting snow, casts indescribable brilliancies and illuminations on the surrounding peaks and valleys far and near, under the glorious rays of the rising sun. Its divine and majestic cone is like "a huge white fan, invertedly hanging in the heavens." Around Fuji nestle many legends and traditions. Even at the present day, under the light of the environment of the twentieth century civilization, tens of thousands of pious Japanese worship the gods of the mountain. The author would like to state a

little personal experience. In August—which is the time the temperature on the summit of Fuji can be best tolerated—he succeeded in climbing to the top. From Gatemba he ascended the gradually undulating path among the clumps of trees. There are ten stations where one can rest for a little while and write a sign of his passage at what is called the Eastern Gate, and at some stations he may eat cakes, rice soup or plums, and drink tea. Blankets and fires are provided to mitigate the piercing cold wind up on the summit stations. The author had, of course, many fellow-travelers, among whom, as usual, were large numbers of Fuji worshippers, who climb the mountain once a year. He many times engaged in interesting conversation with them. One of them said to him: “I had a hard experience last year, for some ungrateful person was with me, whose presence offended the mountain, causing a fierce wind and storm halfway up. Whenever any impious individual is near, or about to climb the holy and divine mountain, surely then the guardian spirits of the mountain are enraged and warn us with the fierce wind and storm.” The author could not then resist the force of the argument of his fellow-traveler, the Fuji worshipper, although it is his habit to reason with any person upon matters of superstition. But having in front of him the grand sight of this mountain, the heart-



rending figure of which exalts itself to command, he meekly submitted to the argument of the Fuji worshipper with a feeling of awe and reverence.

In all its discoveries and inventions, from the history of the animal and plant evolution of Von Baer, Spencer's forerunner, to the present, science agrees that every animal is adapted to the environment in which it lives, for otherwise it would at once become extinct; but in order to determine whether it is best adapted to that environment, it remains to be seen whether it can maintain itself in it against all comers. The scientists of the West will have ample ground to confirm their researches into this principle in that Japan, with all its special creations under nature's selection, has not only adapted herself to her environment, but has survived for centuries in her efforts to maintain herself against all obstacles. With Japan the story of the sacred regent is not a fairy tale but the inspiration of one age to another. The Japanese people and their children will preserve and sing in song and poetry the name of their God who so abundantly bestowed on them this idea which scientists might say is the result of human prejudice in favor of the soil of one's heritage. Whatever explanation might be given it,—to the Japanese it is their thanksgiving to their Nature's God, the inspiration of their patriotism. They sing, borrowing

Narcissa Hayes' translation of the native poem  
on the Japanese thanksgiving:

“Oh! sacred mountain of Japan!  
Should your Yamato spirit  
Strangers seek to scan,  
Say—it's the mountain cherry,  
Scatt'ring fragrance far and near  
To the golden glow of the morning sun!”

## CHAPTER VII

### FEUDALISM IN JAPAN

IN writing for intelligent and educated American people it seems fitting for a few moments to dwell on the study of history as an important part of a useful and well-spent life.

To begin with, history, as we well know, is the written record of the past; it is also such written study of the present as enables us to reveal the unwritten past. The great pyramid is not history, and until Herodotus wrote, and Champolion deciphered it, it was but an artificial mountain. So were the old relics and remains of Japan until the Japanese ethnologists, anthropologists, archeologists, and philologists studied them and gave aid to the historians. Kojiki, or the "Book of Ancient Tradition," and Nihonki, or the "Record of Japanese Events," are some of the important keys which unlock the secrets of the historical events during the ancient and medieval ages of Japan.

Japanese history dates from the middle of the seventh century, B. C., showing the Japanese people now to be in the 2,570th year of the

Japanese era. About the year 660 B. C., Jimmu conquered all petty chiefs, united the whole country under his sway, organized a form of government and ascended the throne in Yamato, as Japan's first emperor. During the 2,565 years of United Japan, therefore, there has been but one imperial dynasty, comprising 126 emperors in all.

Prompted by the subjugation of the aboriginal tribes, and the barbarian invasions during the early ages of Japanese history, a well-devised politico-military system was organized, and soon developed into a powerful feudalism with all its possibilities for good and evil. The country having been frequently ravished by barbarians from distant lands, the Emperor parted with his military functions and conferred them upon a generalissimo, or Shogun.

The title of <sup>Suita</sup> Shogun was first conferred by the Emperor on a general-in-chief in the sixth century, A. D., to whom was entrusted the subjugation of the aborigines, and the matter of defense from the barbarian invasions. The Shogunate was vested in a noble family as a heredity, and soon antagonistic families—all off-shoots from royalty—were competitors for the important office. With the military the Emperor virtually divested himself of his political influence as well, from which it may be inferred that the relations

between Emperor and Shogun were not always reciprocally amicable. Their respective governments were distinct and remote from each other in their individual emulations as well as in their respective capitals.

The Emperor's government removed from Nara to Kyoto in the eighth century. The Shogun fixed his capital at Kamakura. This resulted in a Western and an Eastern capital, at Kyoto and Kamakura respectively. The Shoguns, for the nine centuries of their existence, concentrated the wealth, power, arts, influence and commerce of the empire within their capital, which soon far surpassed in importance the imperial or Western capital, Kyoto. For a time during the Middle Ages, the rivals Taira and Minamoto or the Heike and Genji clans exhausted the resources and vitality of the nation in their personal conflicts. The Taira dynasty prevailed until 1159, when the Minamoto family gained the ascendancy and remained in possession of the Shogunate until 1219, when the clan became extinct and was succeeded by the Hojo dynasty. The Tokugawa was the last of the Shogun dynasties, continuing until 1868, when the Shogunate was suppressed by the instrumentality of the great national upheaval which was contemporary with Perry's opportune expedition.

It was Yoritomo, a Shogun of the Minatomo

dynasty, who overthrew the Taira clan just mentioned. In Yoritomo's reign civil rule surrendered to military. Thus feudalism practically began about the year 1160 A. D.

The Shogun parceled the country into fiefs, each under a separate Daimio or feudal baron with concomitant clans, castes, vassals, and feudal tenure. Feudalism has ever been incidental to such a military tenure. During the Shogunate each Daimio ruled within his fief as a sovereign. The territory of each Daimio was politically and socially independent from that of every other fief, and the laws and customs of each such territory were often the very antithesis of those of adjacent fiefs. The circulating medium, which in most cases was paper money, was also severally distinct, the money of one fief not being current in any other. Various hardships thus grew out of this polyarchial system. The people in each fief were usually classified in five classes or subdivisions—the military or Samurai, the agriculturists, the artisans, the merchants, and eta or outcasts.

Yoritomo had married into the Hojo family and now the Hojo became the real rulers, not, to be sure, as Shoguns, but they worked the wires both at Kyoto and Kamakura. During this Hojo dynasty of double rule, Japan was twice invaded by Mongols under Kublai Kahn, the grandson of

the great Genghis Kahn. These were the same Mongols who had swarmed over and devastated Europe. These events rendered the name of the Hojo clan memorable in Japanese history. Arts and literature were encouraged during this era, and it may safely be called the Periclean Age of Medieval Japan.

The Ashikaga dynasty began during the Ashikaga rule, and the imperial power was reduced to nil; civil wars and earthquakes wrecked the empire, and devastation, starvation, and pestilence cast a gloom over the nation. It was the darkest period of Japanese history. The coming of the Portuguese and Spaniards in the middle of the sixteenth century modified this state of affairs. It was then that Christianity was introduced by some Jesuits and Franciscans, among whom was that extraordinary man, Francis Xavier.

This terrible Ashikaga age of civil war was remarkable for discovery and invention, and for a revolution in the arts of peace as well as of war.

Toward the close of the Ashikaga Shogunate three great men of Japan rose into prominence, two of which, Hideyoshi and Iyeyasu, merit the highest distinction according to Japanese ideals of celebrity. Hideyoshi's case shows that in the Japanese national economy a man of low rank may ascend to the highest authority in the realm,

next to the Emperor. Hideyoshi, when a mere child, deserted the parental roof, became an apprentice, next a sexton in a Buddhist temple, and then a beggar. He became a tramp, living anywhere, and sleeping where night overtook him. On one occasion he slept on the Takechiyo-Bashi bridge, and before he arose in the morning he was roughly picked up and ordered out of the way by one of the attendants of a retinue that accompanied a young nobleman, Tokugawa Ieyasu. Hideyoshi noticed that the young nobleman was a mere lad, even younger than himself, and he said to himself, "Why should I get out of the way? He is rich and I am poor, to be sure, but that makes no difference. I have heard of the rich becoming poor and the poor becoming rich. Some day I will rise to a higher position than he has, and then I will make him tie my shoe." Hideyoshi, after certain deeds of valor, received from the Emperor the title of Kwampaku, or premier. Therefore, he was general-in-chief of all the armies, and thereby had an authority over the princely Daimios, some of whom rebelled. By great military skill he suppressed these rebellions, and then invaded Korea in two decisive campaigns. The first expedition to Korea, in the year 1591, was preliminary to a further enterprise against China. He advanced as far as Nagoya. He there sent an army to



Fusan, which reached that place a few days later. The Japanese army was victorious everywhere, and soon captured Seoul, the capital of Korea. The King of Korea took refuge in China and there he asked the Chinese Emperor (Mins dynasty) to support him. The Japanese general Konishi had pursued the King to Phog-Yang. The ambitious Chinese Emperor acceded to the request of the fugitive king and sent a vast number of soldiers to fight the Japanese and endeavored to restore the Korean king to his rightful place in Seoul. But the Chinese armies were utterly defeated in every campaign before the victorious armies of Konishi and Kobayakawa. The vanquished sued for peace, which was granted. Hideyoshi recalled his armies to Japan. However, the concessions offered for the peace were not satisfactory to Hideyoshi, so he refused the ambassador from China and Korea, and renewed the expedition. But at this time, while the victorious Japanese warriors were marching on everywhere in Korea toward China, Hideyoshi fell sick. The further advance of the Japanese was hindered and the sudden recall of the armies was consequently inevitable, according to the circumstances of the time.

Shogun Nofunaga paved the way for his successor, Hideyoshi, and the latter laid the foundation for the last and greatest Shogun, Iyeyasu.

His family name was Tokugawa. As Hideyoshi saw his end nearing, he called Iyeyasu to him, and said, "I foresee great wars after my death; I know there is no one but you that can keep the country quiet; I therefore bequeath to you the whole country." Iyeyasu had to fight his way to the Shogunate, because many Daimios openly opposed his supremacy, especially those of the southwestern provinces. They were subdued in the battle of Sekigahara, near Lake Biwa, in October, 1600. This was the bloodiest and most decisive battle in early Japanese history.

The seat of the Tokugawa Shogunate was at Yedo (now Tokyo), the city which Iyeyasu had fixed upon as his capital. It will perhaps not be unprofitable to inquire into the nature and working of the ingenious system of Iyeyasu, which was imposed on the succeeding fifteen generations and which served to prolong the medieval period of Japan for over two centuries.

The Tokugawa family had three branches or houses, the heads of which were the wealthy princes of Owari, Kii and Mito, respectively; the successor to the Shogunate always being chosen when the Shogun had no son, from one of ~~these~~<sup>the</sup> three families. This system was founded by the three sons of Iyeyasu himself. Next to them in rank came sixteen territorial lords of Koku-Shiu, feudal barons of great power. They were allies

rather than subjects. Next to them in rank came the nobles known by the title of Kamon. There were nineteen Kamon families, who were descended from some of the numerous progeny of Iyeyasu himself. Therefore, there were included all subsidiary branches of the three families. Next in rank and power were the Fudai and the Tozama nobles. They were eligible to the government's important offices. These privileges were attached to these ranks as a token of ancestral submission in favor of Iyeyasu in the decisive war. There were about fifty-six noble families who carried the name of Matsudaira, that being the name of Iyeyasu's birthplace. This was a reward given to nobles for signal services to the Shogun's house. The Shogunate government was carried on for these nobles by the vassals who held fiefs of them. These vassals constituted the Samurai, and the more powerful members of this class owned larger estates as well as having greater powers than the lesser nobles.

Therefore, next to the Fudai and Tozama in rank comes this Samurai nobility, who by virtue of their position have played such a large and important part in the history of Japan. It may be worth while keeping the name of this class in mind. The Samurai, or the middle class, were the barrier against despotism, and virtually acted as agents both of the government and the gov-

erned. The number of families of this class exceeded 400,000, comprising over 1,600,000 people. They were from their official position the gentry of the country. It was the pride of the Samurai to be privileged to carry two swords as a token of their military prerogatives. It is true that, in the long peace which the Tokugawa Shogunate brought to the country, the Samurai had no real opportunity of showing their mettle, but the spirit of the profession was there. The Samurai formed a caste of their own, despising commerce or other means of gaining wealth, and proud of an honorable poverty. They spent their time in the service of their lords, in the profession of fencing, Jiu-jitsu, arts and literature, as well as in their intangible contribution to the nation's moral code, or Bushido.

One of the essential features of the system of Iyeyasu was caste. The different castes were the Samurai, farmers, artisans, merchants, and eta. There was no intermarriage between members of different castes. Artisans or merchants traded in the same way that their fathers had done. The Eta, or lowest class, had a community of its own. Life was as fixed and unchangeable as human ingenuity could make it.

The Emperor or Mikado, of course, still existed during the Shogunate as supreme ruler, but his forfeiture of the military authority to a Shogun-

ate, the distinct political powers essentially inherent in the Daimios in relation to their respective territories, and the frequent usurpation of his very prerogatives by the Shoguns, left the Emperor a mere figurehead in his own empire. The subsequent lapse of the Shogunate left him absolute monarch of the realm.

Before the investment of the first Shogun, the country was peaceful and prosperous and the people intuitively submitted to authority. The respect for royalty was so evident during the early centuries of the monarchy, when the Mikado exercised full power, that the people never dreamed of questioning the authority of even the minister of the Emperor. The system of employing the military as mere tools to satiate the personal propensities of a new and ambitious prince, either as his private bodyguards or to further the usurpation of political power and suffrage that naturally vests in the people and the Emperor, could not in the nature of things last forever. Since Yoritomo supplanted the civil power and placed the whole country under feudal sway the rulers and the ruled were intermittently changing places, especially during the Hojo, Ashikaga, Ota Nobunaga, and Toyotomi Hideyoshi dynasties. Throughout this period the country was a cauldron of internecine strife.

War and duelistic combat was the all-ab-

sorbing occupation of the people, especially of the Samurai. Such was really the internal condition of the country for the first 682 years of the Shogunate and until the Tokugawa Shogun's death in 1616. After his death his descendants for fifteen generations bore aloft the escutcheon of the Shogunate, until in 1853 the squadron of the United States, under Commodore Perry, steamed into the theretofore undisturbed waters of Yedo Bay.

## CHAPTER VIII

### CAUSES OF FEUDALISM'S OVERTHROW

ON the 14th of July, 1853, the Shogunate government received President Fillmore's letter. It was confronted with the necessity of a more or less diplomatic interview with the Black Fleet. The presents from the American people must be examined, the whole matter debated, and the reply prepared before the return of the obnoxious fleet. They were ten months "to the good." Should it be war or should it be peace? Which ever was to occur, the Daimios, under the feudal system, would have to be consulted, as they, *ex officio*, would have to shoulder the responsibility. A translation of the brief received from Perry was duly made and a copy was sent to each of the Daimios requesting their unreserved opinions in terms as follows: "The document delivered from the American ships, of which a translation is hereto attached, is a matter of vital importance to the nation. Ask not concerning the past nor for a reason why we could not refuse to accept the letter from the American ambassador, but

cast your eyes to the immediate future, where omens threaten the overwhelming of the country."

To this demand replies were rapidly composed and sent to the Shogun. The replies were in substance all of the same tenor, one of which, from Prince Mito, is as follows:

"There are ten reasons in favor of war.

"First—The annals of our history are replete with the exploits of the Great who planted our banners on alien soil, but never was the clash of foreign arms heard within the precincts of holy ground. Let not our generation be the first to permit the disgrace of a barbarian army treading on the land where our fathers rest.

"Second—Notwithstanding the strict interdiction of Christianity, there are those guilty of the heinous crime of professing the doctrines of this evil sect. If now America be once admitted into our favor the rise of the faith is a matter of certainty.

"Third—Shall we trade our gold, silver, copper, iron and sundry useful materials for wool, glass, and similar trashy little articles! Even the limited barter with the Dutch factory ought to have been stopped.

"Fourth—Many a time recently have Russia and other countries solicited trade with us, but they were promptly refused. If once America be permitted the same privilege, what excuse can there be for not extending the same to other nations?

"Fifth—The policy of the barbarians is, first to enter a country for trade, then to introduce their religion and afterwards to stir up strife and contention. Let us be guided by the experience of our forefathers during the past centuries. Despise not the lessons of the Chinese opium war.

"Sixth—The Dutch scholars say that our people should cross the ocean, go to the other countries and engage in



active foreign trade. This is all very desirable, provided our people be as brave and as strong as were their ancestors in olden time. But at present the long-continued peace has incapacitated them for any such activity.

“Seventh—The necessity of vigilance against the return of the American ships has brought the vigilant Samurai to the capitol from distant quarters of the realm. Is it wise to disappoint them?”

“Eighth—Not only the naval defense of Nagasaki, but all things relating to foreign powers have been entrusted to the two clans of Kuroda and Nabeshima. To hold any conference with a foreign power outside of their port of Nagasaki, as has been done this time at Kurihama, is an encroachment upon their rights and trust. These powerful families will not thankfully accept any intrusion into their vested authority.

“Ninth—the haughty demeanor of the barbarians of the United States, now at anchorage in our sacred harbor, has provoked even the illiterate populace. Should nothing be done to show that the Government shares the indignation of the people, they will lose all fear or respect for or confidence in it.

“Tenth—Peace and prosperity of long duration have enervated the spirit, rusted the armor and blunted the swords of our men, and lulled them to ease. When shall they be aroused? Is not the present the most auspicious moment to quicken their sinews of war?”

Some forty replies from Daimios, received subsequent to that of Prince Mito just quoted, unanimously declared against opening up the country to foreign trade, whatever might be the consequence. There were conflicting opinions among the counselors of the Shogunate, which together with the positive martial tone of the epis-

ties from Daimios and other princes, coupled with the condition of the Samurai or army, presented quite a tangled state of affairs to the Shogunate, and left it a most intricate problem to solve. To make matters worse the Russians with a strong land and naval force were skirting other ports of the country and a British fleet was in the Sea of Japan. In this state of national uproar and ominous forebodings did the year 1853 close. The common people, permeated with the peculiar spirit and prejudices of past centuries, and now deluged with superstitious fears, began to neglect agriculture; internal commerce was at a standstill and the artisan lost his ambition. Meanwhile, the man who was the Prime Minister of the Shogun's Cabinet was Baron Ii Kamon, Lord of Hikone. He was a man of most conspicuous figure among the progressive parties and of great insight and vigor, but, like many farseeing men, impatient of delays and swift in action. Ii was not a man so easily deterred as to compromise from what he considered to be the right course. Surrounded by enemies opposed to his policy, he boldly entered into a treaty with the foreign powers. His wise and determined attitude saved Japan from the fate of other Oriental countries. However, actuated by intrigue and prompted by suspicion, Ii, the most progressive man of his time, as a reward for the great work contributed

to his country, was assassinated at the gate of Sakurada. The exclusive policy which permeated the Shogunate party, coupled with the murder of Ii, started organized strife against the Shogunate. The first aggressive move against the Shogunate power was made in Satuma, but the bombardment of Kagoshima by the British fleet quelled the excitement. For this affair the British demanded an indemnity of \$625,000. At Shimonoseki some Chosiu Samurai fired upon an alleged fleet of nine English, three French, four Dutch, and one American men-of-war, whereupon this foreign fleet bombarded the town and the Shogunate government had to foot the bill of \$3,000,000.

Meanwhile, Perry's squadron, considerably augmented, returned to the Bay of Yedo and completed negotiations for the treaty between Japan and the United States. Then followed other nations demanding equal treaty rights, among which were England, Russia, Holland, France, Portugal, Germany, Italy, Spain, Belgium, Scandinavia, Peru, Hawaii, and Siam. Thus besieged from without by numerous fleets, and wrecked from within by the insurrections and jealousy of irresponsible Daimios and Samurai, the Shogunate succumbed after an almost uninterrupted reign of 938 years. With it ended feudalism in Japan, and with it the Emperor

again assumed full military and political sway as of old. Thus out of a calamitous condition of internecine chaos and conflict, order and equity were born and the apparently outraged nation suddenly broke the fetters of torpor and despair—the accumulated thralldom of centuries—leaped to the full possession of her pristine rights and glory, and joined the family of nations. It is therefore manifest that the lapse of the Tycoon or Shogunate government and the extinction of feudalism in Japan was a sequel to Perry's propitious expedition.

These, however, were not the incipient antecedents of the fall of the Shogunate. Whatever may be the trend of events, there is no effect without a correlative cause. Such a convulsive though beneficial cataclysm as led to the extinction of the Shogunate and feudal systems of Japan, interrupting and revolutionizing the continuity of a persistent course of events, must have had a concomitant precedent, and must have resulted from an accumulated predisposition, just or unjust. The Japanese have never evinced a revolutionary spirit. Usually they acquiesce in existing conditions. But, by a posthumous delving among the archives of the feudal system, every document manifests some insidious encroachment upon the natural rights of the people and the inherent prerogatives of the Emperor. Apart

from being the sequel to Perry's effective visit and others, a few causes of this important revolution are subjoined.

1. When Tokugawa Iyeyasu became Shogun he at once began to oppose the imperial power and to make such disposition and distribution of his authority and friends as would ultimately effect the suppression of the imperial dynasty. By the annihilation of his rivals he firmly secured the government as an hereditary in his family. He sent his most potent representative to Kyoto, the imperial capital, presumably as a bodyguard to His Majesty, but, in reality, to extend his influence at the expense of the imperial power, and at the same time to watch the inner workings of the royal court. He kept one of the royal princes at his capital, Yedo, apparently as a mark of homage and respect to the supreme authority, but, insidiously as an hostage and efficient means of intimidation to any antagonist that might otherwise brew trouble at Kyoto. All influence, power, arts and internal commerce were centralized at Yedo, and Kyoto was, in effect, but a distant western suburb.

Such wily artifice presaged hostility and provoked the Imperialists to be vigilant and to seize the first opportunity to overthrow the powerful Shogun government and re-establish the monarchy on an insuperable basis. This zest for

reprisal had been steadily ripening into fervent zeal for two centuries, and was evidently ready to break forth when the ambassador of a powerful nation sought an interview with a commissioner of the Emperor, and not with a representative of Tokugawa.

2. The administration, which all along appeared to be the inalienable property of the Shogun, gradually became estranged by the influences above related, until generation after generation his very family ties were severed to augment the power of his rivals.

3. The Shogunate administration enacted that the families of all the Daimios, except those of the administration, should reside at Yedo, this in order to facilitate the political extinction of all refractory Daimios and unite the whole country at the back of the Shogun. The descendants of those who had thus suffered extinction were for centuries biding their time for an opportunity to overturn the Shogun government.

4. The administration created the Daimioship heredity, placing no premium on merit, but rather discrediting valor, so that the wise could not evince or exercise their wisdom, and so that the snob and puppet had equal authority and was as highly esteemed as the most astute philosopher. Thus the office of Daimio was degraded and became a mere puppet to aggrandize the in-

fluence of the administration. The wise and just were likewise biding their time for reprisals.

5. The edict of the Shogunate interdicting all foreign relations, and inhibiting the egress of the Japanese, hoodwinked the people into imagining that the strictures were imposed for the mutual good and safety of themselves and the country. They thus came to dream the dreams of false peace and to lie at ease on the very crater of a rapidly developing cataclysmic political volcano, when suddenly they were aroused, though remaining partly stupefied, by the first quake and eruption incident to the apparently ominous visit of the American squadron, casting anchor at the eastern capital.

6. The centralization of the wealth, finances, national treasures and resources of the country in the Shogun capital, the depletion of the finances of the Daimios by exorbitant demands, and the luxury and consequent licentiousness of the Samurai, together with the consequent degradation of their pride, valor and patriotism, all tended to inspire universal dissatisfaction and contempt and evinced a desperate condition of national dissipation and impotency.

The fall of the Shogunate, therefore, was a case of *felo de se*, the inevitable consequence of undue power, maladministration, avarice and prodigality.

## CHAPTER IX

### JAPANESE MEDIEVAL FOREIGN INTERCOURSE

UNDER any form of government it is highly improbable that a keen, spirited people of mixed race and varied foresight and ambitions, inhabiting an archipelago embraced by diverse seas and commercial highways, could remain, like a great family of hermit crabs, forever isolated from a mutual intercourse with other nations.

We find that even when the government of Japan was formed with the first Emperor Jimmu, about the year 660 B. C., amicable relations were established between the Japanese and the rest of the ancient nations.

Students of history know that the people of olden time were characteristically fearless. They also know that the history of ancient civilization was written in the construction and destruction of governments and amid the ashes of the funeral pyres of nations. But they are abruptly cut off from information of the great facts which transpired along the shores of Japan before the Christian era—facts which call into play all emotions of the soul of man—the assimilation of



the two races and civilizations—the Phenician civilization of the Semitic race, by way of India, and the Indo-Aryan civilization of the Hamitic race.

To the people of the plains of the Nile, of the Tigris, Euphrates, and of the Indus, which you consider, if not the cradle of the human race, at least the cradle of human civilization, the Japanese trace their ancient ancestry. They believe that the transmigration of these ancient civilizations is amply proved by ethnological and archeological facts.

The sea is the principal factor in mythical narratives. The written languages or hieroglyphics of sea fishes, the sacrifice of human flesh, the distinctive manners and customs of marriage, the ideals of maidens, the worship of the sun and the moon, all tend to prove the assertion of common origin as safely as if you set a ship adrift in the Southern Current. It unfailingly reaches the shores of Kyushiu, of Osumi, of Bungo, of Sanyodo, and the Sea of Ise. So is the fact unmistakable that the characteristically progressive current of the Semitic and the Hamitic civilizations and races reached the shore of Japan before the Christian era. That the fittest survived, there can be no doubt.

At present the highest authorities in ethnology in Europe and America list the Japanese

race as "*Allophylian*," a branch of the great white race which consisted of Allophylian, Finnic, Semitic and Hamitic. Whatever decision the authorities may have rendered, and whatever the scientists of all the ages may agree upon, yet we have presented the Japanese view.

Some of the earliest people on the American continent appear to have been highly imbued with dominating nomadic propensities. In some of the great temples, carvings of undisputed Japanese origin adorn the walls. Numerous other relics of the Japanese have been found from time to time on the Columbian continent, between Alaska and the Rio de la Plata. All these appear to be proof positive that the Japanese people were among the earliest discoverers of America, perhaps even the ancestors of the aborigines.

It is possible that the Hawaiians are degenerated kinsmen of the Japanese, although we are aware of Nanaula's voyage from Tahiti in the sixth century. Among the records of Japanese antiquity, there appears to be strong proof that some of the warriors of the Shogun, Taira-Kiyomori, who was vanquished at the battle of the Danno Ura, A. D., 1185, became fugitives in the western continent.

The great Venetian traveler, Marco Polo, during a voyage along the Japanese shores in the thirteenth century, learned from the Japanese

people of a great continent that lay still further to the east. May not the inspiration of the great Genoese in the fifteenth century have been partly derived from these records of Marco Polo, and thus the most memorable of all voyages projected? The great Venetian after he returned to Europe, describing Japan, said in a somewhat exaggerated way:

“Chipangn (or Japan) is an island towards the east in the high seas, 1,500 miles distant from the continent, and a very great island it is. The people are white, civilized, and well-favored. They are idolators and are dependent on nobody. And I can tell you the quantity of gold they have is endless for they find it in their own islands; few merchants visit the country because it is so far from the main land and thus it comes to pass that their gold is abundant beyond all measure. I will tell you a wonderful thing about the palace of the lord of that island. You must know that he has a great palace which is entirely roofed with fine gold, just as our churches are roofed with lead, insomuch that it would scarcely be possible to estimate its value. Moreover, all the pavement of the palace and the floors of its chambers are entirely of gold, in plates like slabs of stone, a good two fingers thick; and the windows are of gold, so that altogether the richness of this palace is past all bounds and all belief. They have also pearls in abundance, which are of a rose color, but fine, big and round and quite as valuable as the white ones. When a body is buried they put one of these pearls in the mouth, for such is their custom.”

However, Columbus was doubtless influenced

by these accounts of the great Venetian, and determined to reach Japan and India by a western route, or perhaps explore an intervening continent. Columbus, however, was denied the privilege of visiting Japan.

Meanwhile, the Japanese Empress Jingo's noted expedition to Korea, in the year 200 A. D., established Japanese influence in that country. Japan then introduced the Korean arts and literature into Japan. The relations of the two countries became so close as to cause each to patronize the other's skilled workmen. Trade and commerce expanded between the two.

In the reign of the Emperor Ojin, about 300 A. D., Chinese learning was introduced into the country and adopted by the Japanese. Internal commerce flourished, and markets and fairs were held in many centers. Transportation in the interior and coastwise trade were inaugurated and the ports of the country were constantly visited by Korean and Chinese ships. The Koreans brought with them the magnificent styles of architecture, gardening, carriages, music, poetry and important weapons of war, while the Chinese introduced into Japan the balance, and standards of weights and measures. During this period the Teutonic tribes, still in a state of barbarism, were overrunning the Roman empire, while the Mohammedan religion was just rising in Arabia.

Next to the Koreans and the Chinese, the people of the Philippine Islands and India were the first who had intercourse with the Japanese. About the year 654 A. D., priests from India introduced Buddhism in Japan.

Musketry was introduced for the first time in the reign of the Emperor Gonara, A. D. 1530, by the Portuguese. Until then the Japanese people did not know the art of making or using what were then called "mysterious" weapons. Half a dozen years later, the Japanese were sent to Portugal for the purpose of studying the important art of cannon foundrying and upon their return the manufacture of guns and gun-powder as well as their use were the dominating interests of the Japanese people. Soon after their acquisition of the art of manufacture of musketry and gunnery, a number of Japanese leaders contemplated the seizure of the Philippine Islands and other Asiatic coast countries. Surely then the complaints from Annam, Siam, Luzon, Korea, China and other Malay countries, requesting the Japanese government to restrain its turbulent behavior, were justifiable. The Japanese people at this time had attained widespread prosperity. Medical science was first introduced into Japan by the missionaries of Christianity, to be used as an instrument to substantiate the theory of saving the life and the soul. Missionaries came in

numbers, among whom the immortal disciple of Christ, the famous Francis Xavier, was chief, in order to propagating the religion of the King of Kings. Medical schools were established by the Christian teachers, which soon took the Japanese by a storm of enthusiasm, and this science added to its principles of learning the Dutch medical system, from the Dutch who came to Japan on the heels of the Portuguese.

The Shogunate government advocated the open-door policy in foreign trade and encouraged and licensed the merchants. Even the barons and warriors joined in the work of shaping up the country's commercial condition and sought commercial advantages with other countries. The government issued an annual license to the trading ships to Luzon, Amoy, Macas, Annam, Tanpuin, Cambodia, Siam, Malacca, etc. At one time the ocean liners engaged in foreign trade actually numbered one hundred and seventy-nine. The Japanese believers in Christianity often visited Europe; even their ambassadors were sent to Rome, and there presented one hundred pieces of gold to Pope Gregory XIII. In the year 1584, the Japanese ambassadors were allowed an audience with Phillip II of Spain. Many Japanese studied in Europe and brought back with them European arts and products, terrestrial and astronomical globes, clocks and watches, together

with the desire for European architecture, shipbuilding, civilization and customs. In 1600, the arts of shipbuilding and gunnery were vigorously carried on, and among the workingmen were Spaniards, Dutch, Portuguese and English. Some of them married Japanese women.

About this time trade between Japan and America was seriously contemplated. Acapulco in Mexico, and Nagasaki in Japan, were mutually known as the centers of Japanese-American commerce. As to Japan's open market policy of olden time it may be clearly observed that when King James I of England sent the agent of the East India Company to Japan for purposes of commercial extension, Japan entered readily into a treaty. By the terms of the agreement both the contracting parties were permitted to engage in foreign trade freely and unrestrainedly. The people of the two countries were to have privileges to sail along the coast of both empires, and subjects of either country could reside and build houses and enjoy the privileges of trading in the capitals of the other. So Englishmen came to Japan, and the Japanese in turn went to England; and the people of all trading countries, in their critical comparisons of various noted cities in Europe and America, asserted that Yedo surpassed all the others in point of health, wealth, prosperity, and magnificence. In the main,

Japan was flooded with the midday light of civilization and joined England, Holland, Spain and others that were most progressive in Europe, as harbingers of culture, knowledge and civilization. But the manifest destiny of Japan took other ways in its march to ultimate completion. Political and religious matters arose and shut off the country, the causes of which were altogether superhuman. The Japanese people, who constitute only a human unit, had to submit to the hand of Providence in abandoning their open-door policy, and shunning their traditional free intercourse like a nightmare. Japan went into a prolonged state of slumber and enforced a rigid policy of excluding foreign intercourse, until after about two and one-half centuries of sleep, in 1853, she was awakened by the arrival of the United States expedition at her forbidden door.



**PART II**



## CHAPTER X

### JAPANESE CONSTITUTIONAL GOVERNMENT

IF constitutional government means certain fixed rules and principles under which a government is carried on, the most important of which is that the people have a voice in all deliberations prior to the making of any new law, then Japan has, from time immemorial, possessed it in some measure. If it means "Government by the people and for the people," then Japan never possessed anything of the kind until the Japanese constitution was promulgated on February 11, 1889.

A brief examination of the Constitution of Old Japan is not only of historical interest, but is also essential to show clearly the contrast between the old and new constitutions.

The Japanese during the twenty-five and a half centuries they have lived in one archipelago, consisting of about 4,000 islands, hemmed in by the natural boundaries of the seas, evolved a system of government peculiar to themselves—a system of mutual independence and yet of confederation among the different islands. The

early history of the Japanese before the Christian era, like that of Greece and Rome, is a history of incessant warfare and conflict between the different tribes. This constant warfare and conflict finally resulted in the consolidation of the Japanese people into one political unit and the birth of a national consciousness.

The progress of political fusion in the early history of Japan was slow and always limited by the necessities of the case. It progressed only through necessity, or through the new statesmanship which the new order demanded. The incessant conflict among the different tribes—either in the suppression of tribal uprisings or in the defense of the islands against foreign invaders, caused the rise of the middle class. The rise of the middle class in any nation means the entering wedge against despotism and the prevention of national ruin. The ideals of the middle class naturally incline toward a military spirit. The soldiery and the middle class in ancient Japan were one and the same thing.

When a country is in its infancy the scepter and the sword must follow each other, therefore the king decides quarrels, declares customs and leads the people in war. But after a while the community extends by absorbing others in contest or by natural means of growth, and can no longer assemble in its entirety to express its as-

sent or dissent on matters of common interest. The various duties of the King pass into the hands of ministers, sometimes with the result, noticeable in the English Constitution, that the King comes to be regarded as incapable of discharging the duties for himself.

During the Feudal age the Emperor was reduced to a mere figurehead. Still, he was the sovereign just the same. The present constitution of Japan construes the position of the Emperor during the feudal ages in the following few words:

“The unity of political powers weakened during the middle ages, by a succession of civil commotions.”

As it was written elsewhere, during the Feudal age Japan was parcelled out into fiefs, each under a separate Daimio or feudal baron. The territory of each Daimio was politically and socially independent from that of every other fief, and the laws and customs of one territory were often the very antithesis of those of adjacent fiefs.

The Shogunate family had in every case three or more branches or houses; the successor to the Shogunate being always chosen from one of these families when the Shogun had no son. Next to them in rank came the feudal barons, who were of great power. They were allies rather than

subjects. Next to them in rank came the nobles, who were descended from some of the numerous progeny of a Shogun. Next in rank and power were the Feudal barons who were eligible to membership in the Central Council of the feudal government. These privileges were attached to these ranks as a reward for ancestral submission in the decisive feudal war of the country. The feudal barons sent their representatives who established their headquarters at the seat of the Shogun's government; the representatives may have changed from time to time, but their headquarters and offices remained the same.

The Shogun government was carried on for these nobles by the vassals who held fiefs of them. These vassals constituted the Samurai or military retainers. In short, these retainers of the Feudal barons were eligible to the offices of the administration within the limits of the territory of the particular baron. The judges, legislatives, executives and officers of respective provinces were chosen from the Samurai and the Samurai alone.

Such was really the form and relation to each other of the parts of the feudal government and such were the rulers who regulated the various administrative affairs.

In theory the Japanese people autocratically ruled under the feudal system; they had always been able to make their wishes known to the

authorities about them. The peasants and farmers of the country villages had access to the local retainers, the retainers in their turn had access to the government of the feudal lord, so that the history of every clan teems with instances in which the policy of the feudal government was shaped by the will, deferentially expressed, of the retainers. In the same way the government of the Shogun was always accessible to the counsels, deferentially tendered, of the feudal barons. When some great crisis threatened the Empire, as for instance, the question of the introduction of foreign residents and merchants into the country, the Great Councils of the feudal barons met for the purpose of deliberating with the government on the needs of the empire.

But constitutional government, or government by the people and for the people, in the modern sense of the term, was quite unknown. The first glimmering of the idea may be seen in the oath which his present majesty took on the occasion of the resumption of sovereignty by the crown. In this oath, published on the 16th of April, 1868, his majesty declared that "Men should meet in council from all parts of the country, and all affairs of State should be determined by public opinion."

In September of the same year Imperial notifications were issued in which it was declared

that "Public sentiment as expressed by the councilors selected from all parts of the country was to be the directing power in the future, because the private caprice of any one individual should not be allowed to control the empire." In April of the following year (1869), another imperial notification was issued, which announced that his majesty would shortly proceed to the eastern portion of his empire, that is, to Tokyo, when he would summon together his ministers and the chiefs of the people in order that public opinion might be consulted, that the foundations of the nation might be laid upon a basis which would secure national tranquility. The history of the Meiji era, from the accession of his present majesty to the final promulgation of the constitution in 1889, shows us how constantly the Imperial Government kept before its eyes the principles laid down in the oath of accession and subsequent notifications.

In the meantime every effort was put forth to gather the experience and wisdom necessary for the undertaking. A special mission, headed by the late Prince Iwakura, left Japan for the United States and Europe in 1871, its main object being to secure, if possible, the revision of the treaties in which Japan was made to recognize the extra-territorial rights of foreign residents in Japan. The embassy was also in-



structed to pay special attention to the political institutions of the countries they visited. In addition to Prince Iwakura, the embassy included Kido, Okubo, Ito, Yamaguchi—all men who exercised great influence over the subsequent destinies of their country. It was a period then, as now, when many Japanese were abroad for the purpose of study; and many forms of constitutional government were brought home for discussion. The great difficulty was in selecting a model for imitation.

The Constitution of the United States, the time-honored Constitution of Great Britain, the Charter of the then newly organized French Republic, and the conservative part of the German Constitution, were some of the models presented.

In 1881 his majesty proclaimed that he would, in the year 1890, summon a parliament to meet for the transaction of government business. The promise to summon a parliament in 1890 involved the drafting of a constitution previous to that date. The eight years which followed the imperial promise were therefore years of great activity, both in and outside the government circles. Outside the government influence the political parties were organized and reorganized with a view to the exigencies of parliamentary activity. In the government circles the departments of education and of the interior were busy with re-

forms, and prominent lawyers were employed in connection with the department of justice. A special department of the imperial household was created, called the Seidotori Shirabe Kioku, or Bureau for the Investigation of the Constitution. And at last, on February 11, 1889, on the festival of Kigensetsu, long celebrated in Japan in memory of her first Emperor, Jimmu, but now doubly dear by reason of this later event, was promulgated as a free gift from the Emperor—the constitution which forms the precious charter of Japanese liberty.

The Constitution of Japan is not like the Magna Charta, wrung by rebellious subjects from an unwilling king, but it is an imperial gift, voluntarily bestowed upon the grateful Japanese by the present Emperor. The Japanese Constitution gives to the country a Diet, with an upper and lower house. In the upper house of the Japanese parliament sit the royals, nobles and peers, and members appointed by the crown. In the lower house of the Japanese Diet, like that of the United States Congress, sit representatives of the people, freely elected by those who are citizens of the country.

The Imperial Diet must be convoked every year, and its session lasts three months. The duration of a session may be prolonged, or an extra session may be convoked if necessary, by

imperial order. Both houses of the Imperial Diet may respectively present addresses to the Emperor, and may also receive petitions presented by subjects.

In Japan no person can be a member of both houses at the same time. Freedom of speech and debate, or proceedings in parliament, are not to be impeached in any court. Whatever matter arises in either house of parliament is to be examined in that house to which it relates, and not elsewhere. The adjournment of either house takes place at its own discretion, unaffected by the proceedings of the other house. Prorogation, or dissolution, takes place by the exercise of the royal prerogative.

American lawyers in treating the Japanese constitution must bear in mind that the sovereignty of the empire was always with the Emperor. From the establishment of the state, down through the feudal ages, the emperors acknowledged no legal rule binding upon them.

Speaking comparatively of the constitutions of Japan and the United States, it may be asserted that in Japan the sovereignty is ascribed to the Emperor; in the United States it rests with the people; in Japan the sovereign actually administers the government; in the United States never in a single instance. The Japanese Emperor has personal power, dignity and pre-emi-

nence, as well as official; the American ruler has none but official, nor does he partake in the sovereignty otherwise than as a private citizen.

The Japanese constitution provides that the Emperor is the sovereign, sacred and inviolable. His sovereignty and legislative power is to be concurrently exercised with that of the Diet. Laws are sanctioned by him and their promulgation follows accordingly. The Emperor may issue, or cause to be issued, decrees for the better execution of the laws, the maintenance of public peace and order, and the furtherance of the welfare of his subjects. While he may not alter the laws he may issue the imperial ordinance from time to time if he sees fit, and if absolutely necessary in order to guard the public safety and peace, or to provide against public disorder and calamity. The Emperor's ordinance, according to the constitution, must be sanctioned at the next session of the National Diet or its further operation lapses.

The constitution further provides that no person shall be arrested, detained, tried or punished without due process of law, or be deprived of his right to be tried by a judicial tribunal. The Emperor is allowed the full right to issue amnesties, pardons or commutations of sentence. No Japanese subject shall be deprived of freedom of speech or writing. No special rights were given

by the constitution—the rights already existing were merely expressed and defined. With regard to libel, the courts of justice take no notice of any matter *intended* for the press, but confine their legal jurisdiction to that which actually appears in print. It will be clearly seen that the framers of the great Japanese charter embraced in it all the important constitutional safeguards of popular liberty. The Japanese officers exercise their duties by the methods and within the limits marked out and prescribed by the constitution. The people rely upon the constitution when they make a claim against the government or sue it in a court of law, but the constitution limits their rights, and prescribes the methods by which those rights may be obtained. The constitution guarantees that all public meetings and social gatherings shall not be molested. A subject of Japan may live wherever he chooses, and engage in whatever vocation he desires to follow. He is never to be deprived of his life, liberty, property and pursuit of happiness; the right of the subject to be secure in his person, house, papers, and effects shall not be interfered with. It is understood to mean that every man's house is his castle, and that he, under the protection of the law, may close the door of his habitation and defend his privacy in it, not only against private individuals merely, but against the officers of the

law and the state itself, when acting without due process of law. According to the constitution all religions are equally respected; one is prohibited from being favored or discriminated against at the expense of the other. It further prohibits restraint upon the free exercise of religion according to the dictates of conscience, and the state is not to inquire into or take notice of religious belief or expression so long as the subject performs his duty to the state and to his countrymen. No religious test shall ever be made as a requirement for appointment to any office or position of public trust under the Japanese Government. The constitution provides that each chief of the several executive departments may be allowed to attend any debates in the National Diet and to take part in them, and he is not responsible to the parliament, as in England, but directly to the sovereign, as in Germany and Denmark.

In the United States, for all the official acts done by the Cabinet, ministers or secretaries, the responsibility is on the President of the United States and not on the Cabinet members, but in Japan any official act done by the Emperor is, in contemplation of the constitution, done by the ministers of state, and the responsibility is upon them. To determine the responsibility in the

United States the President is impeached by the Congress. Judgment shall not extend further than to removal from office, and disqualification to hold and enjoy any office of honor, trust or profit under the United States, but the party convicted shall nevertheless be liable and subject to indictment, trial, judgment and punishment according to law. In England, when a minister is tried for a wrong committed, it is determined that the King's command is no excuse for a wrongful act. For a crime or civil wrong the person acting under such command would be amenable to the ordinary courts of law. The English constitution has never recognized any distinction between those citizens who are and those who are not ministers of the state in respect to the "law which governs their conduct or punishment which deals with them." Not only is the King's command of no avail, but a pardon, however formally expressed, is no defense at the bar of the house of lords.

The Japanese constitution, Article 55, says in that respect that the "minister of state subordinates the King and shall be responsible thereby," and does not read, like Article 1, Section 3, of the United States constitution, or like the Act of Settlement in England. Yet let us construe the term "responsible" within the meaning of the

Japanese constitution. The legal responsibility of the crown, which finds expression in the maxim that "the King can do no wrong," means, in Japan, that the law presumes that he would never *willingly* infringe its provisions. The result is a curious instance of conflicting practice and theory. The sovereign is a party to every important act of state; he opens and prorogues, summons and dissolves parliament; he makes peace, war and treaties, etc. For every act which the King must do in respect to these functions he is legally responsible. The result would seem to point to a grinding and unmitigated despotism; in fact, it effects a strict restraint upon the crown. For some one must be responsible, and the servants of the crown are liable for advice given as well as for acts done. They suffer by loss of place and power for unwise advice. They may suffer at the hands of the law for unlawful acts. So this combination of irresponsibility in the King and responsibility in his ministers has a curious effect—that of clipping his independent action and checking up correctly the balance of government.

In the main the Japanese people have a written constitution. Their charter of liberty will never yield itself to treaty or enactment; it neither changes with age nor bends to the force of circumstances. It is a law for ruler and peo-



ple, equally in war and in peace, and protects all men at all times and under all circumstances. Therefore the Japanese have a constitutional government by the people, and for the people, in the fullest sense of the word.

## CHAPTER XI

### JAPAN UNDER THE REIGN OF LAW

IN the primitive stage the individual's relation to society was as simple and submissive as society itself, so that the people avoided invoking the aid of the law. When a man had to go into litigation he first laid the facts before the family council. When the matter was brought up in the court the arguments were reduced to a bare statement of the material facts, simply to have the matter adjusted according to natural justice and not by the rigid rules of law. Do not suppose, however, that the great community of Japan, with the continuous growth of the arts of every kind—architecture, sculpture, trade and agriculture—was left century after century, without any jurisprudence. Special protection was given to the artisans, and the wage-earners were always afforded protection by the rigid enforcement of justice. All the necessary arrangements were in practice for the protection of the mercantile community. Agriculturists, wholesale dealers, brokers, and carriers from one end of the country to the other, were peacefully engaged in

their ever prosperous vocations, entirely satisfied with the system of law and equity then in vogue.

Meanwhile the primitive law of the family and succession underwent legal evolution. In the earlier days the family meant the organized family like the Roman conception of the family. The idea was that all those who constituted the family were bound together by paternal power. So that in the strictest sense, when the wife passed into the *manus* of her husband, she immediately submitted to a *potestas*, and united with her children as the agnatic sister. So also would a man's grandchildren, when deprived of his daughter as their mother, fall under the paternal power of their father. The family included only those who were related to the father's side. The theory of it all rested upon the legal relationship, so that the artificial creation or adoption which has no real tie of blood was readily received by the juristic bond. Later, when the legal period was a step further advanced, the people entertained the theory of cognation, in which the mother, representing the cognatic, constituted the relationship on both sides, a theory based upon the natural consciousness. In brief, the Japanese woman advanced from the legal position of sister to that of mother. The doctrine of succession in old Japan was based upon the dominant idea that

the family must always be preserved. The family must survive although the head master and patriarch died. At all events the idea that the common family, with its ancestral tablets, family records, estate and obligation should be continued, was an idea so well established that it dominated all the rival conceptions. At all times an heir of some sort should represent the family for all legal purposes, and his rights were strictly guarded by the law. The eldest son was always given the honor of the heirship, which he could not refuse. By succession he was generally entitled to one-half of all the property left by the deceased, and became the head of the family with all its peculiar privileges, to accept or nullify marriage, adoption, divorce, and to exclude members from the family, and with authority over all other matters pertaining to the home affairs. Recently, in this country, a California superior judge, in a divorce case, the allegation being non-support by the husband, decided that it is as much the duty of the wife to support the husband as it is for the husband to support the wife, and ordered accordingly. This was the idea of the Japanese people in that respect. Such was the policy of the courts of law and justice in their administration, and if Japan had not been disturbed by the exigencies of the times, she would have had to-day this same continuous principle

of jurisprudence. But the decree of God ordered otherwise.

The empire was threatened by the immigration of foreigners. The restoration of the Emperor bound the various fiefs into one national unit under the direct control of the central government. Five hereditary classes or castes, the Samurai or military retainers, the agriculturists, the artisans and merchants, as well as the eta, were abolished, and all were given equal rights before the law. Each member of the family became directly responsible, not to a Daimio, but to the national government. This historical epoch of the departure in Japan's historical jurisprudence dates from the arrival of the United States expedition to Japan. The laws of Japan are now very well compiled and codified. The codes of laws are made up of rights rather than of duties. In Europe and America, where the laws are comparatively uniform and equally developed, the codification is more a question of form and arrangement. But in Japan the laws were codified from the standpoint of substance rather than of form and arrangement. The sudden opening of the country and the unexpected intercourse with other countries made it absolutely necessary that the laws be codified, and so the work was hastily done, and as thoroughly as practicable. Codification was necessary to meet the social and political re-

forms of the time. The advance in the remedial branch of the law has not kept pace with the advance in the substantive law. Soon after the sudden change of old into new Japan, and before the code of laws was completed, the courts were in a difficult position. The judiciaries appointed a commissioner to investigate the laws of foreign countries, and to try and get help from those laws. The judges administered justice according to the exigency of the moment, and according to their own arbitrary views of the law. This policy resembled somewhat the equity jurisprudence of Rome, until it was superseded by the promulgation of the code of laws, as the *Edictum Perpetuum* of Julianus in the reign of Hadrian.

A bureau was established for the investigation of judicial institutions in 1870, and the work of codification began with it. A distinction between the courts of law and executive offices was established two years later, and in the following year the rules of pleading, providing how a cause of action should be prosecuted, were promulgated. The statutes were enacted in 1875, to decide the petitions or complaints and the customary or equity laws remedied the deficiency which the statutes had not provided for. The French codes and the eminent French jurists were consulted and the penal code and code of criminal procedure were adopted from them. The civil code, commer-

cial code, and other auxiliary laws were also taken from the French jurisprudence. That system of law was followed because the laws of the code were tabulated together in so many articles, adequate to the needs of the time, although a large number of the gentlemen on the committee thought that the Anglo-American laws were as systematic and scientific as the French laws. In 1879 a draft was submitted to the council of the Genroin, the deliberative assembly then existing, the members of which were appointed by the Emperor, and the council, in turn, appointed the members of the codification committee to draft laws and make a report, and their report was approved by that council in 1890. When the codes were published they were subjected to severe criticism by the public; some of the people favored the laws and others insisted on a revision. In March, 1893, a commission consisting of members of both the upper and lower houses of the Diet, professors of law, members of the bar and the bench, and prominent financiers and merchants, was appointed by an imperial edict to investigate the laws of the land. Three years later the commission submitted a report which was adopted by the Imperial Diet, and the whole went into operation on the 16th of July, 1898. Thus, the present code of laws has consummated the social and political evolutions extending over the

two decades of the present progressive Japan. The present system of judicature is uniform—established throughout the whole empire—and is concurrently and independently operated with full force.

It may be stated that the Japanese have all their laws written in a legal order. Some of the principal Japanese laws are the constitution, the civil and commercial, criminal and administrative laws, the law of application, and the law for the organization of the courts, the laws regulating special tribunals for administrative claims, the laws governing municipalities, the laws of civil and criminal procedure, the civil service law, election law, the imperial house law, state finance law, public land law, naval and military law, general municipal law, prefectural law, village and town law, tax law, postal, telegraph and telephone laws, mining law, fishery law, navigation law, forestry law, hunting law, banking law, insurance law, railroad law, naturalization law, bankruptcy law.

There are four grades of courts of law. Their jurisdictions, both civil and criminal, are concurrently exercised, differing according to the subject-matter, either in respect of the amount involved in civil matters, or in extent of penalties in criminal cases. Appeals lie from the lower



courts to the higher ones, either on points of law or of fact, as well as on errors in the conduct of the trial. The Precinct Court and the District Court are the trial courts, while the Court of Appeals and the Supreme Court are the review courts. All matters not exceeding the value of 100 yen come under the jurisdiction of the Precinct Court. The jurisdiction of the Precinct Court extends to all cases arising between house-owner and tenant, or to controversies arising under irrigation and boundaries, or construction of new buildings, making of the windows or digging wells, to disputes over the payment of wages between employer and employee under contract of not more than one year, and also to matters between the guest and the hotel, boarding or lodging house, restaurant, or between passengers and a transportation company, and between shippers and the express company.

The jurisdiction of the District Court extends to all cases involving the value of more than 100 yen, and to other matters than those above enumerated coming under the jurisdiction of the lower court. The District Court is composed of three judges—one presiding and the others associated.

The Court of Appeals is the court where appeals from the District Court are heard, and it is the court of last resort for appeals from the lowest court, or Precinct Court. However, all

cases which involve the royal family shall be first instituted in this court.

The Supreme Court hears the appeals or writs of error brought in from the Court of Appeals, and it is the highest court of the land.

The Japanese courts are, generally speaking, much like the courts of chancery; the practice like chamber practice. The judges do not sum up the case or deliver the legal opinion of the courts. They simply read the terms and orders of judgments. There are no such imposing or exciting scenes in the Japanese courts as we have here in the courts of this country. The judges are appointed for life, either by the Emperor or by the Minister of Justice. The judges are appointed, not from among the most experienced lawyers, but directly from among the law schools. In Japan the judges are judges, and the lawyers lawyers—unlike the system in this country. The lawyers in Japan have no business to anticipate judges by keeping track of their fellow-members of the bar; they have no business to indorse or condemn judicial aspirants upon their merits; they have no business to prevent objectionable candidates from attaining the bench, nor to work for the election of the best men.

Until very recently judges made all inquiries into the truth, the reality, the actuality of disputed things. They inquired into the rules or

standards of conduct. They determined the exact meaning and scope of the laws and the mode of their enactment, so that there was no question left for the jury to determine.

The year 1910 seems to Asia a new era, in that there have taken place in Japan peculiar legislative insurrections. The first and foremost of these is the action of the majority party of the House of Representatives in installing a jury system,—a system which is most essential to the rights of man in any substantially civilized government. The second is the Factory Law, which attempts to legislate away the miseries of women and children in factories and work-shops,—a law practically the same as a labor law in the United States. The third is a law regarding Campaign Fund Publicity. In Japan, too, there are election frauds, though the members of the Diet are comparatively honest. Remedial legislation is necessary, as the frauds are but the necessary incidents of a common humanity. Here again, thanks are due to the members of the British Parliament for their exchange of notes with Chief Secretary of the Imperial Diet, Mr. Kametaro Hayashida, when he was recently visiting Europe. This acknowledgement would not be complete without mention of the assistance of the United States Senator, H. C. Lodge, of Massachusetts, in submitting to the chief Secretary the State laws

on Campaign Fund Publicity and the bills now pending on the subject in the United States Congress. The twenty years experience of the Japanese parliament has its exact counterpart in the experience of the West, as shown by the common necessity for laws upon the subject.

During the feudal ages, Confucianism and Buddhism placed the Japanese woman in a state of dependence. She then observed the *triple obedience*: "*Obedience*, while yet unmarried, to a father; *obedience*, when married, to a husband; *obedience*, when widowed, to a son." She was practically excluded from the enjoyment or exercise of almost all rights. She had not the right to become the head of a house; she had not the right to hold property; she had not the right to make any contract; she had not the right to act as a guardian.

However, the introduction of the American and European civilization into Japan changed the entire fabric of the legal contemplation of the Japanese woman. It has changed her position from a dependent one to one of independence. She can now become the head of a house; she has the right to exercise parental authority over her own child; she can enter into contracts, acquire or dispose of real or personal property in her own name; she can be a party to any legal proceeding whenever and wherever she sees fit to do so. Even

after she is married, if she obtains permission from her husband, she can contract debts, acquire or relinquish movable or immovable properties; she can engage in business; she can institute legal proceedings; she can accept or renounce succession. Even if she does not obtain her husband's permission, her acts are not void but only voidable; and until or unless her husband applies himself to annul them, her acts are quite legal. In short, the Japanese woman's status has been promoted from an abnormally inferior position to one of equality with the other sex. As to the property of married women, the Japanese law-draftsmen leaped at one bound from the system of unity of conjugal property to the system of separate property.

When we examine the jurisprudence of any country with reference to the legal position of foreigners, we will find at once the four distinct periods of progress from its primitive state up to the present period.

1. The barbarous principle that all foreigners are enemies, and that they have absolutely no rights.

2. By reason of commercial civilization, foreigners cannot be regarded as enemies, but from egoism or disdain they are placed in an inferior position.

3. The foreigners are given the enjoyment of

their rights in proportion to what the people receive from the foreigner's country, on the principle of reciprocity.

4. The principle of equality, which is the most advanced system of law relating to foreigners, at the same time showing an unmistakable evidence of high civilization, irrespective of race or nationality.

The present written law of Japan is based upon the principle of equality, and the foreigners in Japan enjoy equal rights. Even those foreigners whose countries are not in amicable relations with Japan, or those who are not citizens of any country with which Japan has a treaty, have equal rights with the citizens of the treaty powers. Thus has the Japanese jurisprudence not only been evolutionized from the stage of enmity to the stage of equality, but this has been done in a comparatively short space of time, the accomplishment of which, in their own case, took even the most progressive nations of Europe many centuries.

However, let me say that the gift of codes at this early stage of the Japanese progress is not the assurance of a great advantage to Japan. Every human institution, like man, must grope its way in the dark labyrinth of a mental and moral wilderness, struggling its way against arbitrary power. Arbitrary power is that power

which is uncontrolled by reason and morality. It is not necessary to point out the precise location of arbitrary power in the Japanese government. It is just as obnoxious when wielded by the many as when it is wielded by one or by the few. It is just as obnoxious when it is exercised by the Diet as by the Emperor.

There are no native sages of the law in Japan such as Marshall, Miller, Waite, Chase, Field, Strong, Story, Bradley, Gray, Harlan, Brewer, Fuller, Taney, and Mathews in America. There is no judicial opinion from which to ascertain the right meaning of the code. Nor has it as yet been possible for the Japanese to produce men of such original and creative power and character, by whom alone can even the most perfect code be successfully construed and administered.

I cannot say of my native country, as Tennyson said of his mother country, whence Americans derived their law and their spirit of liberty, that it is a land

“Where freedom broadens slowly down,  
From precedent to precedent.”

While power to improve the law is in the judges' hands, the Japanese look to the law draftsmen to cope with the needs of their progressive society. The draftsmen of law, or the code committee, are ever ready to meet the rapidly

changing national requirements. This practice seems to us debatable, for such legislation may raise expectations on the part of people. Does it foster a dependence upon the legislature for relief and protection from all the troubles of life? Is it destructive of self-help or individual incentive? We have yet to see in the future whether the legislature can satisfy these expectations, or will break down under the weight of a burden which it is unable to carry.

The author wishes to state that he has been unable to present the Japanese laws exhaustively, but if he has been able to "move the diligent student to doubt," and consequently to suggest to the American student the study of the Japanese laws and their reasons, he shall deem his efforts by no means without reward.



## CHAPTER XII

### JOURNALISM IN JAPAN

THE important items which an American newspaper records on its Bulletin, are very nearly all recorded, (almost simultaneously, in Japan. There are reasons to believe that the Japanese, through wire and wireless, record comparatively more of American and European affairs than the latter do regarding Japanese affairs. The reception of the Japanese press by the multitude is as keenly appreciative in large cities as it is in the obscure hamlets of Japan.

In Japan as in the West, editorial independence is a question. It is not a theory but a condition that confronts the editor for solution. The Japanese or American readers of a newspaper do not pay for it on the rigid principle of "value received" as they do for other property. They cannot buy a five cent loaf of bread for one cent. Yet the public expects to buy a great metropolitan newspaper for a cent or two. The author in speaking with an editor of a certain "big" New York Daily, heard him refer to a little village

newspaper as an excellent example of what a newspaper ought to be. The author then and there asked the editor if his newspaper accepted the country newspaper's ideals as its own? "It is impossible," said the editor, "because my newspaper does not address a limited number of the people in any particular community. My newspaper invokes the attention of the whole nation." So there is a question still unanswered.

Journalism in Japan is the creature of the present régime. In all the boasted history of pre-restoration time we are unable to find any trace of journalism or that peculiar creature, to-wit: "The Editor," according to Carlisle, the "ruler of the world."

With the progress of civilization in Japan, the same wants, the same desires, the same hopes, the same aspirations that existed in the United States were evolved there. Therefore, Japan imported from this country the idea, the ink, the press, the paper, and the "faking"; but not the type. In the initial stage of publishing newspapers, the question of type obstructed the way of the enterprise. The question of type and the setting and making of forms will be the obstruction in the present and future, as they were in the beginning of Japanese journalism, for it is a question of the Japanese characters. The written language of Japan is a mixture of Chinese characters and the

Japanese alphabet, which latter consisted of forty-eight sounds. To write an original letter forty-eight "kanas" and about 1,000 Chinese characters may be sufficient for the purpose. But for a Japanese newspaper, there must be at least 56,000 Chinese characters. This enormous number of different kinds of type entails a great difficulty in keeping them separate, and is the most time-consuming proposition of the newspaper business. The type cases—each case being about 20 by 15 inches—are along the walls of large rooms, extending from 25 to 30 feet, and the cases are put one upon the other, as high as the type-setter can reach. Thus the impracticability of employing the linotype machines which are used in this country is shown. It is strange that printing and writing in Japan are to be thus handicapped, made inconvenient, irksome, and time-consuming; yet we cannot reform the evil. An abrupt reform of this difficulty would kill the vitality of the people, for a written language lives with the life of the people. It will take many generations before some foreign language like English becomes an adopted language. It will also take a long time to *Romanize* the Japanese language, a thing which has been attempted without success. One consolation is that in reading the Chinese characters, we read phonetically or understand by the sounds. This is the result of the constant effort

of the generation past to eliminate the seeming inconvenience which Chinese idiographic characters carry with them.

One, and perhaps the most obstructing, thing in the way of Japanese journalistic progress, is the use of *Kana* alongside the Chinese characters, in order to give the sound of the Chinese words. All Japanese are not Chinese scholars. There are some among the readers of the press who may not be able to comprehend the news when it is printed in Chinese characters only. It is necessary to place *Kana*, or the Japanese sound, of every Chinese character, side by side with the latter.

Reporters in the American editorial rooms are able to use typewriters more or less. But owing to the complicated system of characters it is not only impossible to seek any application of the machine in Japan but it is necessary to go through tedious processes. Recently an American typewriter manufacturer attempted to solve the question by manufacturing a machine which carries with it only *Kanas*. We believe that the manufacturer is or has been fully convinced that the Japanese character question is beyond the power of American invention and ingenuity.

The Japanese editorial room provides a blank form, corresponding with the size of the newspaper printed. The form is so arranged that each

character is to be written on a small cube or block. The columns extend across the paper horizontally, while the lines extend from the top to the bottom of the column which is read down the line; usually about fifteen or twenty-five characters complete a line. In writing copy you have many ways of abbreviating words, such as D. D., for doctor of divinity, Rev. for reverend, D. C. L. for doctor of civil law. In Japan they have no abbreviations. All must be written in full; for example, "Matsudaira Vice-countess Mistress," or "Kitashira-kawa Princess Her Imperial Highness." There is neither capital letter to begin the sentence, nor quotation marks for special designation of verbatim. The Japanese sentences start without a capital, and verbatim is designated by brackets or parentheses.

"A nose for news" or the "butt in" quality of a reporter in American newspaperdom may be one of the first attributes of his success. But in Japan these attributes cut the least figure. The letters of introduction and a regard for conventionalities or formalities constitute the first important requisites. In America a journalist may often be able to raise himself to eminence by training in the science and art of journalism, even without being born with inherent literary genius. In Japan he must know Chinese literature thoroughly, which often requires inborn

genius. But at any rate the journalist must be a student of Chinese literature, otherwise there is no hope for success, no matter how much he trains himself in journalism as an art and science.

In this country we are able to write on the subject of woman in journalism. It is said that the innate peculiarities of an American woman are apt to fit her for the position of journalist, for she is naturally punctual, reliable, determined, tireless, patient, and above all, endowed with a feminine sympathy which may have an exclusive field in some instances. It may be also said that work on a newspaper in America is like any other business, very respectable, so that women may realize their ambition if they feel this work to be their calling. Viewing properly the advanced state of the American women we may safely assert that fitness for the work, and not sex, raises her to a predominating place in the editorial offices. We regret to say that as yet the women of Japan have not to any great extent invaded the great field of journalism.

But to-day the Japanese have all classes of newspapers, weeklies, monthlies, and quarterlies. The press reaches almost every hamlet of the land. The press in Japan is an integral part of the Japanese nation. The public servant and the private citizen alike are honored or condemned, as they are faithful or unfaithful to their re-

sponsible duties. The press once aroused, the incident of Shibuya Park or the case of the Yokohama millionaire is a fair evidence that a wonderful influence may be exerted. Even the recent war with Russia may be said to have been caused by the voice of the journalists. What Napoleon once said is true: "A journalist! That means a grumbler, a censorer, a giver of advice, a regent of sovereigns, a tutor of nations! Four hostile newspapers are more to be dreaded than a hundred thousand bayonets!"

But we must keep in mind that there is a difference in the individuality of journalism in Japan and this country. For instance, if American journalists, by their individual ideas, approve or disapprove of any man's or woman's merit or intellectual and moral character or personality they will cause him or her to be the most praised or most humiliated one of the community. But Japanese journalists could not do the same. We have a constitution which guarantees the freedom of the press, and the censorship of the Japanese government over the press is not as strict as that of some European nations. Yet there is but one Emperor in Japan. The Imperial Household law, or higher law of Japan, provides that the Emperor or his counsellors are omnipotent, and it prohibits derogatory comment on whatever is done, or proposed to be done, by

them. And they are ruling Japan as the fountain head of justice. In this country every one of eighty million inhabitants is an emperor. When you feel amused, you laugh. And you want every other emperor to laugh at what you think funny. Hence cartoons about your emperors. Our journalists with their Japanese individuality do not understand this strange privilege of being amused by or laughing at your emperors. "As every one of these edged tools," says the draftsmen of the present Imperial Constitution, "can easily be misused, it is necessary for the maintenance of public order, to punish by law and to prevent by police measures delegated by law, any infringement by use thereof upon the honor or the rights of any individual, any disturbance of the peace of the country, or any instigation to crime."

After all I wish to state that the press in Japan occupies an important position in public affairs, and I assert that there is no one thing at the present day in the Japanese nation to which it is so much indebted for the good order of society as the press. The Japanese newspapers exercise an overwhelming influence over the country and they are essential to the welfare of the Japanese people. Without newspapers the Japanese people could not exist. Yet the time is a long way off before they will reach the state of



journalism existing in America at the present time. The mere existence of journalism is not a boon to Japan. We have in Japan no Franklin, no Raymond, no Gordon, no Bennett, no Greeley, no Webb, no Blair, no Weed, no Green, no Brooks, no Bryant.

Slowly but surely every step for the betterment of Japan is being bitterly fought. And in that betterment lies the progress of journalism in Japan. "The road winds up hill all the way." Step by step the way is won.

"Not enjoyment and not sorrow,  
Is our destined end or way;  
But to act, that each to-morrow  
Finds us further than to-day."

## CHAPTER XIII

### PRESENT EMPEROR'S ASCENSION TO THE THRONE

RICH indeed has been the harvest of the American people in achievement as reaped by them in Japan's national life. The spirit of right thought and education once having entered the head of Japan through the patient, generous and humanitarian efforts of the revered republic of the western world, the whole of Japan has been changed and blessed.

On October 9, 1868, the Shogunate glided into history by the resignation of the last Shogun of the then reigning Tokugawa dynasty. This, then, is rightly celebrated as the most peculiar national event in all the history of Japan. Throughout twenty-five centuries of unbroken lineage the Mikado has been looked upon by his people as holy, imperial and divine. For seven centuries previous to the above date, 1868, through the power of the Shogunate, partly vested and partly usurped, the Emperor was in effect a monarch of very limited authority, if not a mere figurehead. But on the above date cited, the Shogunate became obsolete, the Daimios lost their

fiefs, the feudal system was at an end, and the Emperor once more reigned supreme over a contented and happy people.

In the year 1868, or the first year of Meiji, the present Emperor ascended to the throne. His Majesty is the one hundred and twenty-sixth emperor, being the direct descendant of the first Emperor Jimmu. Soon after the Emperor ascended to the throne, the famous Decree of Five Articles, or "Gojono-Gosei-in," was issued by His Majesty, viz. :

"1st—Deliberative assemblies shall be established on a broad basis in order that governmental measures may be adopted in accordance with public opinion.

"2d—The concord of all classes of society shall in all emergencies of the State be the first aim of the Government.

"3d—Means shall be found for the furtherance of the lawful desire of all individuals without discrimination as to persons.

"4th—All purposeless and useless customs being discarded, justice and righteousness shall be the guide of all actions.

"5th—Knowledge and learning shall be sought after throughout the whole world, in order that the status of the Empire of Japan may be raised ever higher and higher."

From these national principles the Japanese as a nation and as individuals have not for a moment swerved. Out of them has grown the reform of the financial system; to them are due the

industrial development of Japan, the re-organization of the Army and Navy and the growth of educational institutions. Contrast the biography of any other sovereign, East or West, with that of the present Emperor of Japan. To the Emperor alone can Japan render thanks for her wonderful achievements in national evolution; in short, for the stupendous progress, which, beginning with the time the Emperor received the actual control of the political situation of the Empire, has continued to the present time. Trace the development of all the institutions of Japan since 1868. See what has been accomplished in the lifetime of one who is truly a patriot. Consider that no King or Emperor to-day exists, who has more power than the Emperor of Japan. His power is absolute, constitutionally above the laws of the country. In his hand rests every power, over every one and everything, from eternity to eternity. Could any human being wield more absolute authority? Moreover there has never existed a Japanese who would not willingly sacrifice all he holds most dear, even his life, for the sake of the Emperor. One word from His Majesty is sufficient.

It is of historical importance to here describe for all time the individual virtues and personal conduct of the Emperor, affording as they do an example well worthy of imitation. He is to be

found in his place of imperial business at a very early moment of the day, and he is frequently detained there by official affairs until midnight. Notwithstanding this he enjoys fine health and vigor, and no signs of weariness are apparent after many hours of official overwork. The Emperor never renders a decision without a thorough understanding is first had by him, even if it necessitates an interrogation of the case by his august self, before he is completely satisfied. His Majesty's private life has always been free from ostentation, always frugal and simple. The Emperor is fond of riding on horseback and takes a great and constant interest in his steed; always appearing on horseback at the military manœuvres. His Majesty is conspicuous for his tenderness and sympathy, these traits compelling the love and admiration of his subjects. The life of her Majesty, the Empress of Japan, is also plain, simple and unostentatious, in accord with that of her illustrious husband, her virtues being a model for her sex. In time of peace His Majesty occupies himself with national political matters; in time of war military matters receive his entire attention. The Empress, in much the same manner disposes her days according to the differing demands of war or peace. In event of war her time is consumed with devotion to the "Red Cross" work, even the monotonous making of

bandages and otherwise tending the sick and wounded are her self-constituted duties. When gentle peace smiles upon her country she turns with pleasure and relief to the patronage and advancement of the fine arts. The Empress is peculiarly interested in the development of painting, sculpture, music and architecture among her young countrywomen; gardening is also one of her duties and pleasures. In the records of the world, this illustrious pair have written an unparalleled example which is only emphasized by their august station in life. As a nation and as subjects, the Japanese have always been and will continue to be inspired with the highest love and patriotic devotion to both their sovereigns, being filled with respect and admiration for the present glorious age of their nation, brought about by the wise and beneficent sway of the Emperor and his noble lady. Well may Japan desire long life and every good to its revered Personages, the most gracious Empress and Emperor of Japan.

His Imperial Highness, the crown prince, was born in the year 1879, and was married to the Princess nine years ago. The purity of their marital relations is a shining example of monogamy for their beloved subjects for all time to come. The two have had born to them three children. The eldest is Prince Hirohito, who was born April 29, 1901. The Crown Prince is not

only well educated along the lines of modern diplomacy and statesmanship, but is a good English, German and French scholar. He is also a great traveller, having visited every part of Japan, opening educational institutions and inspecting the industrial establishments of the Empire. In learning, wisdom and experience, in love of the people and in devotion to imperial duty, the Crown Prince is more than competent to ascend the throne of his Imperial Ancestors. The throne of the Emperor, as vital to the people as the rays of the sun, shall continue through ages eternal. The Emperor may be succeeded, if there is no Imperial descendant, by his brother or his descendants or by the nearest relative among the rest of the Imperial Family; but, as the Imperial House law provides, only "the male line" shall succeed. The adoration of His Majesty's subjects, generation after generation, continues with their love of country and self-sacrificing patriotism. In the same way as they feel toward the present Emperor and Empress, would they feel toward any Emperor and Empress who ascended the throne. Moreover, the Emperor's political tact, learning, wisdom and experience are such that the Imperial advisory bodies, the Imperial Family Counsellors, the Privy Counsellors, and often the Cabinet Ministers continue to hold their prestige in the eyes of the people as time goes on.

It is the highest unwritten law of the country that the Japanese dare not indulge their pens in matters relating to the Imperial Family. The author has been confronted in Europe and America almost continually with speeches or literature made or published, which in his judgment would neither uplift the dignity and interest of the speaker or writer, nor of the auditor or reader. But some of these have been decidedly provocative to the Japanese people who read them. Within the spirit of their people and of the present time, the Japanese observe the principles of the highest unwritten law, but could not even argue to convince the Europeans and Americans in this matter. But the author wants to say that inasmuch as Japan makes it a penal offence for her own people to make personally derogatory comments on the flags or sovereigns of other nations, and enforces the penal law sternly if in any shape or form such comment endangers the international well-being, it would be only reasonable on the part of Europe and America to reciprocate this courtesy. To conclude in the language of the Imperial Poet, Baron Takasaki:

“When Jimmu fixed the Imperial throne,  
Justice and Mercy to atone,  
He laid its bases 'broad and deep  
A throne that should forever keep:  
Oh, happy day for me and mine  
That gave us our Imperial line.”



## CHAPTER XIV

### FINANCIAL AND INDUSTRIAL REFORMS

WHEN the Imperial Government was restored to its proper place in the economy of Japan it was at once confronted with financial difficulties. In the transfer of the government from the Feudal to the Imperial systems, there was no revenue attached to it. Worst of all was the public sentiment which had been so bitterly against the Imperial régime. It was, indeed, an indescribably hard task for the new and unwelcomed government to straighten out the many intricate problems of finance.

Under the feudal system, the central feudal government was in no better condition in the matter of revenue than the feudal lord, for the central feudal government had the right of levying taxes only in its own dominion, and the people of those fiefs had no obligation to support the Shogunate government. And on the other hand, the local feudal governments often were better off in respect to the financial situation, than the Shogunate. The revenue of the local governments was for the purpose of maintaining

military administration and supporting the Samurai or retainers, which was their only obligation in relation to the Shogunate government.

Under such a financial system, the farmers and merchants were always obliged to work hard and often to support very extensive and luxurious unproductive classes, or feudal barons and retainers. When the author writes this he realizes that he is indicting his own ancestors, but such is the fact of the case.

In the pre-restoration periods, rice was the principal medium of exchange. Taxes were paid by the farmers to the feudal government with rice—the system of levying being based on the harvest of the crop. As we have stated, the feudal barons were the owners of lands within their respective dominions, and they did not allow the people to purchase or sell the land. Since rice was the medium of exchange and the principal medium in the payment and collection of taxes for revenue, the feudal government interfered and issued orders to the farmers as to what land should be and what land should not be cultivated. The result of such interference and order was often to seriously embarrass the farmers. As the soil was not always suitable for cultivation, great mistakes and miseries were created among the merchants as well as among the farmers. Even to-day we speak and read of the miseries

and agonies of that time in song and story. Sakura Sogoro was a chief of the farmer's council. He was honest, truthful, and most beloved by the villagers. He took steps to appeal from the unbearable hardships of the farmers, not to the feudal government but directly to the Shogunate, or central government. He hid under Wyeno Bridge, in wait for the Shogun to pass over it, as he could not approach the military dignitary in any other manner, owing to the numerous guards around the Sedan carriage of the Shogun. The time came when the Shogun was just passing over the bridge. Out Sogoro jumped and succeeded in placing the record of his followers' grievances in the Sedan carriage in which the Shogun rode. However, under the system of the central and feudal governments, he could get no result. His courage and effort was rewarded by crucifixion on the cross. According to the popular novel, the only way poor Sogoro could then see to convince the baron of the existing injustice was for him to appear after he had been crucified, night after night in the presence of the feudal baron and his family. This method he resorted to after his death and finally secured relief for his fellow farmers.

In the countries of Europe, as you know, when they got the transfers of the governments from their feudal barons, they paid for the fiefs

with money. But the almost bankrupted pocket of the newly restored Japanese government could only pay by means of bonds. Three years after the restoration, for the first time it was decided that all financial matters should be controlled by the treasury, and this was succeeded in 1873 by the new order that the receipts and disbursements must be regulated. In the year 1880, the Board of Audit was created and the year 1882 was a memorable period in the reform of the financial system. In that year the Treasury was empowered to control the receipts and the payments of government money, and in the same year, the Bank of Japan was established, to act as the government cashier. A new epoch was introduced in the history of Japanese finance when the constitution took full charge of the present Imperial régime, in 1889. Since then, as at present, the government alone could not and can not make its own compilation of budgets, and the reporting of settled accounts. All must wait until the representatives of the people in the Diet sanction them.

Local governments, too, owing to the development of self-government conditions and to the progress of the times, are exercising the most modern principles of finance; and the nation and central government are strictly preventing any undue expansion of the local expenses. On the

other hand, the local finance, in the same way as the national system, must be sanctioned by the respective local legislatures. This departure for the better may be traced to the enactment of the Law of Districts and Prefectures in 1889, and the Law for Cities, Towns and Villages, in 1888.

It may be encouraging to observe the increase made in the national and local revenues, according to the official reports. For example: Annual local revenue in 1890, nearly \$36,000,000; in 1900, nearly \$70,000,000. The Imperial National Government had, when it assumed the financial responsibility from the central feudal government, an annual revenue of \$16,000,000, and in 1903 it reached the huge amount of about \$126,000,000.

Should the government treasury and the people's purse be said to be different and that the former does not prove the wealth of the country, then it may be said that the Japanese people seem to have inexhaustible resources and capability. As the outcome of the recent war with Russia the people were imposed upon to carry the enormous taxation of six thousand million dollars, and the people's representatives in the 24th session of the Imperial Diet sanctioned the Budget of Appropriations. And the people in the last general election, 1908, approved the Diet's sanction by choosing a majority of the Diet from members of

the same political party which voted for the said enormously increased taxation.

We should not lose sight of the fact that the Japanese Government and public are pushing with great energy the shipping trade and shipbuilding industry of Japan. It goes without saying that the coming trade being inseparably connected with shipbuilding work, the expansion of the one depends upon the activity of the other. With these objects in view, the Japanese Government is continually extending its protection policy in the shape of subsidies to steamers, insular or foreign, according to the Law for Encouraging Navigation.

The postoffices numbered 5,485 by the last census, which with the postal money order, postal savings, telegraph and telephone offices, are controlled by the Bureau of Communication. Every year, about 600,000 foreign telegrams are carried in Japan. The world's trade will have nothing further to desire while Japan, as at present, occupies a central position linking together the two hemispheres, and furnishing a well-equipped medium of communication. According to the last census, not counting the insular possessions, but only Japan proper, we have 10,000 miles of railroad lines.

A few words about Japan's monetary reforms. In the coinage history of modern Japan, you will

notice four periods. The first period extends from 1868 to 1871, in which the beginning was made of the establishment of the new currency system by the promulgation of the new coinage regulations of 1871. The main effort of the finance ministers of these days was directed to the adjustment of the disordered condition of finance and coinage, created by the complicated and confounded state of affairs during the Shogunate régime.

The second period extends from 1872 to 1879. This period is marked by the founding of the government mint and the issue of new coinage, but is more marked for the enormous issues of inconvertible paper money, which brought about all the evils of inflation.

The third period extends from 1880 to 1885, in which the efforts of the government were directed toward replacing the inconvertible paper money with convertible notes, which prepared the way for the final inauguration of the gold standard system, though for a time it resulted in the establishment of a *de facto* silver standard.

The fourth period extends from 1886 to 1898, in which the silver standard was changed into a gold monometallic system.

Prior to the abolition of the Shogunate régime, owing to the autonomous local governments, and the defectiveness of communication and transpor-

tation facilities, foreign trade—even home trade—was in an insignificant state, being carried on only with China, Korea, Netherlands, and Portugal, and being limited between them and local cities, under a strict exclusion policy. It was only after the Imperial restoration in 1868, that a new era began in the matter of foreign trade. To begin with, in 1868, Japan had only about \$10,000,000 of foreign trade, but it had already developed to the large amount of \$500,000,000 in 1902. The United States has a large share of this, as a natural result of its relations with Japan.

Secretary Straus, of the Department of Commerce and Labor, when interviewed by the author, gave him the following statement in regard to the American-Japanese trade: “Our trade with Japan has shown a remarkable growth in recent years, during which time a feeling of deep friendship has developed between that wonderful race and our own. Her people have been welcomed to all the privileges and immunities enjoyed by the most favored nation. The privileges of Americans residing in Japan, the number of whom has been nearly doubled in the past decade, have correspondingly increased. Our great silk manufacturers, who employ thousands of workmen and disburse over thirty millions a year in wages, have drawn largely for their raw material upon Japan, sending her nearly forty million



dollars for raw silk in the year just ended. In turn, Japan has purchased freely of the products of our farms and factories, so that our exports to that country have grown over thirty-eight millions in 1906."

It is said that Japan, if she marches on in her commercial expansion as she has marched, will, like John Bull did with the American merchantmen of the Atlantic, drive out the American oceanic carriages from the Pacific. It is also said that Japan, with her advantageous cheap labor and untiring industry, within the near future will not only control the traffic of the countries and islands washed by the Pacific, but will also supplant the American people in their own occupations, placing them in the meantime at the mercy of the Japanese commercial flag. All this scare is based upon an entirely erroneous theory. Well studied and true economic principles are known to indicate a different course.

We admit that 50 per cent. of the population of Japan belongs to the farming class. It is a national policy to encourage agriculture. If the rice crop be all sent out as a commercial article to a foreign market, Japan may realize an annual income of over \$150,000,000. But we must admit at the same time that the consumption of all the rice crop in Japan does not supply even half of the demand within her own territorial boundary.

The remaining demand must be imported from the country that can supply the foodstuff.

We admit that Japan has large deposits of coal and iron within her borders. She has discovered coal and iron in Manchuria, Korea and Sakaline Island, and is getting from such discoveries large quantities of coal and iron. On the other hand, the empire has over 1,700 shipyards, where all warships or merchantmen, as far as it needs, can be built. Recently, the battleships, *Satsuma* and *Aki*, which were constructed by native labor alone, were launched. The *Satsuma*, their largest battleship, is as large as the *Dreadnaught* of the British navy, and according to American expert opinion, is superior in fighting strength to the British *Dreadnaught*. We admit that Japan builds all the steamers which are now being used as international carriers between Japan and Europe, Australia, Bombay, Eastern Siberia, China, Korea, Sakaline, the Philippines, Formosa, and the island seas, while at the same time, her steamers are lining up between Japanese ports and San Francisco, Puget Sound ports, Canada, and South America. And her steamship companies are preparing for an extension of oceanic lines to Panama, hoping for a speedy completion of the Panama canal.

But we must also admit that the mineral materials, such as coal and iron, etc., which are needed

by Japan, are lacking, approximately 60 per cent. of such materials being imported. The more Japan struggles in her commercial expansion, the more she feels that Japan in herself cannot provide all the essentials. The more her people extend their traffic to other countries under the advantage of cheap labor and industry, the more she demands a supply of the vitally important materials, foodstuffs, minerals, machinery, tools, etc., all these essentials to the industrial life of her people. Suppose the Japanese do drive out American merchantmen from the Pacific as John Bull did from the Atlantic; yet Americans will still have an exclusive and continuous opportunity to supply the necessary trade demands of Japan if they wish. The United States extends from the Atlantic to the Pacific and from the Lakes to the Gulf; within it abound all necessary foodstuffs and minerals; its people are not only able to supply the demands of their own country's internal industry, but also to supply more than enough of all the materials that are wanted every day by industrial Japan. Their national resources are practically inexhaustible; it makes even a scientist superstitious about America as a country of manifest destiny. Does every American realize these facts and then strive to carry out such realization? The future prosperity of Japanese-American trade is self-evident.

## CHAPTER XV

### THE ARMY AND NAVY OF JAPAN

WHEN the Japanese soldiers safely passed the Yalu River, which the Russian army characterized as "an impregnable fortification" and to pass it "a human impossibility" to where the Russian soldiers were in wait after years of preparation and determination, the great powers became doubtful and uncertain as to the degree of Japanese strength. Battle succeeded battle. The pygmy nation fought against and won from the giant of Europe and Asia. The mere mention of a Cossack was the terror of Europe, according to Napoleon. Yet the Russian soldiers—defeated, defeated, and defeated—finally saw the futility of their early boast that they would wipe out the Japanese from the face of the earth. With the progress of their defeat, they finally began to complain of the maladministration of their government, so that they would not fight.

Since then the army of Japan became the star attraction of the military powers. When the attention of the first powers of the world is thus directed to it, if we spend a few moments in learn-

ing how Japanese soldiers have been trained and are now being trained, we hope it will not be uninstrucive to the reader.

The treacherous aborigines were a constant menace to the peaceful Imperial rule. It was these barbarians, for the suppression of whom the Emperor Keiko, the twelfth Emperor, is noted in the ancient military annals by the deputation of his only son, Prince Yamatodake.

In the reign of the Emperor Tenchi, the conscription law was made known and then military institutions were everywhere established. The Emperor Tenchi transformed the military system of the times and the soldiers were organized into different regiments, battalions, brigades, companies, and sections. According to the rule, one-third of the adult male inhabitants were conscripted as soldiers and subjected to rigorous military training. About one hundred years later, 740 A. D., Emperor Shomu made still further changes, so that the young men of promising marksmanship and good horsemanship were chosen and sent to different military schools of the land.

However, after feudalism ushered in a class of professional or hereditary soldiers, the latter trained their sons in their own professions until the dawn of the present era.

The unique system of Japanese military train-

ing had its germs in the last Shogunate government. Ii, a conspicuous figure in the progressive parties under the régime of the last Shogun, was not only famous in taking decided steps in admitting the foreigners for the sake of Japan's trade, but also in re-organizing the military system. It was in a way the last dying effort to preserve the existence of the Shogunate government. His scheme, however, was comparatively modest, as it did not contemplate a total effective force of more than 13,000 men whose drill and equipment were far from perfect. This number or even a greater number of men could have been well equipped if Ii had been given a free hand, as he was a very capable and far-seeing person. In spite of opposition, not only within his own party, but also from without, he opened the country to foreigners. Let us remember the force of his character.

The present Japanese military system when compared with the last one mentioned, is, as a matter of course, seen to be a great deal more effective. In the first year of Meiji, or 1868, A. D., the year in which the present Emperor came to the throne, further changes were made in the Department of the Army and the Navy. Military conscription was published by the Imperial Edict of 1871, and in the following year the navy and the army were separated, and each had

an independent department. Six military divisions were organized in the eighteenth year of the present Emperor, in 1885; these were further increased to twelve divisions after the war with China of 1894-5, and quadrupled after the Russo-Japanese war.

The present government conscripts all citizens of Japan to do military duty for a certain number of years. It is the pride of the Japanese people to fulfil this requirement. At the present time the population of Japan is over 48,000,000, and continues to increase very rapidly. Obeying the rule that every male citizen over twenty years of age shall bear arms, the government would have more soldiers at any one time than is needed. Therefore to check the ever-increasing applicants and to meet the requirements of a peace footing, great discriminations are made, and each applicant is submitted to most rigorous physical examinations. The result is that only those who are physically perfect can enter the army. The Japanese army, therefore, comprises a living and intelligent fighting force of the very greatest perfection.

Senator Tillman, when speaking about the Japanese, said: "The best goods come in small packages." While appreciating the kind remarks made by Senator Tillman, the author would like to add that in individual strength to stand hard

study, and in the willingness to obey orders, the Japanese may be "larger" than others.

In the barracks the officers share in all the exercises of the soldiers and they are always on duty so that there exists complete harmony between the officers and the soldiers. Every officer has to receive rigorous military training in the colleges. One that is commonly known as the Tokyo Military College, is located at Ichigai, Tokyo. The military college has the departments of infantry, cavalry, fortress artillery, field artillery, engineering and training.

Irrespective of his choice of arms, the student must meet the requirements, which are: Tactics, science of artillery, fortification, topography, military administration, field hygiene, the care of horses, foreign languages, and surveying. In addition to the above subjects they are required to take exercise in drilling, gymnastics, fencing, sabre use, shooting, riding, and jiu-jitsu. This is followed by annual military manœuvres at the end of October. In order to attain higher military training the graduate officers enter the Military Staff College. The lieutenants and sub-lieutenants are eligible for admission to the college when they satisfy the faculty of their physical health, intellectual qualifications, morals and diligence.

An applicant to the Military Staff College



must have been in all cases in the regiments or battalions for a period of not less than two years. The college course is three years in length. There are in addition to the above named college, the following, all of which are open to the military officers: College of Artillery and Engineering, College of Gunnery and Field Artillery, College of Gunnery and Fortress Artillery, College of Cavalry Training, Toyama Military College, College of Military Administration, College of Military and Veterinary Surgeons.

President Roosevelt, speaking about the Japanese soldiers, said: "The Japanese have given us a good lesson by the way they handled their army in the recent war. One of the reasons why their medical department did well—the main reason—was the fact that they had been practiced in time of peace in doing the duties they would have to do in war." Such an utterance from the lips of the American President and famous "Rough Rider," is the greatest compliment to the Japanese soldiers. General Chaffee, too, among good things about them of which the Japanese can be proud, said: "There are certain lessons which the armies of the world might study with profit, and which are also of interest to the public." The American military commander went on to state that "the most important is the manner in which the Japanese army is recruited and the

ease with which the government was able to place three-quarters of a million of trained men in the field within a few months after the declaration of war. Every one of them was an educated soldier, who understood his duty and was able to perform it. It was not necessary for the recruiting officers to break in awkward squads at any recruiting station. The Japanese soldier demonstrated from the moment he put on his uniform that he not only knew the manual of arms, but was familiar with the duties of a soldier and knew how to take care of himself in the field, in camp and in battle. This is due to the thoroughness of the Japanese system. More than in any other nation is the army a part of the people of Japan and the people a part of the army." General Chaffee further said that in his opinion the number of Russian troops in Manchuria has been very much underestimated. "There were," said General Chaffee, "more than a million men on the Russian side before the battle of Mukden."

Although there was naval warfare—in the second century, when the Empress Jingo invaded Korea; in the eleventh century when the Genji and Heike clans fought at Dan-no-Ura; in the following century when the Mongolian crusade reached Japan; in the thirteenth century when the Japanese took aggressive action against China; in the following centuries, when Japan

renewed her attacks against Korea and China—their warships were not such as we understand in the modern sense of the word. They were in the shape of armed merchantmen, including fishing junks. As we have already learned, the navy became independent from the army in 1872. In the same year, rules relating to the Levy of Seamen were promulgated and in 1885 the system of conscription service was put in force; and in 1899 the voluntary service system was also inaugurated.

The naval colleges are open for every young man between the ages of fifteen and twenty years. Entrance to the college is by competitive examination. (All married applicants and all those who have any blemishes of character whatsoever are never admitted.) The government defrays all necessary expenses of the students who are admitted to the college. The first examination is physical, and only those who are successful in this are qualified to take the educational examination. The educational examination as it exists at the present time includes the following subjects: Algebra, plane geometry, plane trigonometry, Japanese literature, composition, English grammar and translation, physics, chemistry, history, geography, hand sketching, and mechanical drawing. The French, German, and Russian languages are optional. The college course, which is three years in length, comprises the fol-

lowing lines of work: In the first year, the gunnery course requires four hours a week; seamanship, four; engineering, one; English, five; physics and chemistry, five and one-half; mathematics, six and one-half; making a total of twenty-six hours of study each week. The second year's course requires for gunnery, four hours a week; for seamanship, three; for torpedo instruction, one; for engineering, three; for mathematics, five. The third year course requires three hours a week for gunnery; four for seamanship; four for torpedo instruction; seven for navigation; one for engineering; six for English; three for mathematics and statistics. The course in seamanship comprises the international law of the high seas; signalling; ship-building; preservation of ships and their construction; provisioning. In the course in navigation, the studies of meteorological observation and surveying are both included. In addition to these courses there are lectures on international law and naval history. The cadets who have passed the final examination are promoted to midshipmen. The midshipmen first serve on a special training-ship, then in the ships of the standing fleet. In both of these capacities they are rigorously required to put in practice what they have been taught in the colleges.

There are two naval colleges, one in Etajima

and the other in Tokyo. The latter is the higher naval college and is established for the purpose of training lieutenants and sub-lieutenants. Admission to this college is also competitive. The college course is two years in length, and comprises four different courses. The subjects studied in these courses are strategy, tactics, naval history, military administration, political economy, gunnery, torpedoes, navigation, ship-building, engineering, etc. In addition to the two most important colleges already named above it may be proper to add the college at Yakosuka, the Naval Medical College, Paymasters Training School, and the Nautical College at Tokyo. In conclusion, those Japanese who claim that their navy is as good if not better than that of any other nation, had better leave this problem to the solution of the world's naval experts.

However, it may be justice to add a few words as to the causes of Japanese naval success in the practical engagements with the navy of Russia. You know of the rapidity with which the Japanese officers and sailors struck the first blow at Chemulpo and Port Arthur, and the phenomenal success which attended those daring naval operations, involving as they did the paralysis of the Russian navy, and the final success in the Sea of Japan, securing at the same time the full command of the Eastern seas. These successes have

served, not only to raise the prestige of Japan enormously, but also has caused her to become the subject of the admiration of the whole world. "Japan won," says a French naval expert, a well known deputy who had been Minister of Marine, "because from the first to the last they fought in obedience to the eternal principles of naval war, because they knew that the command of the sea meant nothing but the security of maritime communications; without it they could do nothing, with it they could do everything, and that the only way to obtain it was to destroy or render impotent all the available naval forces of the enemy. That is one of the great lessons."

After all, as all the authorities agree—the United States, England, Germany, France, Russia, Italy—it must be admitted that the war was decided, as naval wars always have been decided, not by the ships and fleets engaged, but by the men of Japan who handled the ships and who fought with the guns.

Perhaps the best institution which is an integral part of the navy and the army, and also a philanthropic and humanitarian establishment, is the Red Cross Society of Japan, which the author believes to be entitled to brief comment. The Red Cross Society owes its origin to the southwestern civil war in 1877, which was the last that ever occurred in Japan. It was then named

the Universal Benevolent Society, or "Haku-ai-sha." This philanthropic organization amended its articles of association in 1887, and joined the Red Cross Convention of Geneva, changing its name to the Red Cross Society of Japan or "Seki-jiu-ji-sha." The members then enlisted were about 2,100, but in 1902 it had grown to no less than 796,045.

The work undertaken by the society made a creditable record on the occasion of the Japanese-Chinese war. The officials and nurses of the society took charge of and cared for 101,423 invalids, including 1,484 prisoners of war. The society has also undertaken several times to nurse those wounded in calamities, accidental and natural. Among the principal cases we may mention are the eruption of Mount Bandai in 1888, the shipwreck of the Turkish man-of-war in 1890, the disastrous earthquake of Mino and Owari in the following year, the tidal waves in Sanriku and the earthquake at Akita in 1898, the fire at Hachoji in 1897, and the famine of the Northern provinces in 1906, not mentioning the benevolent work the local branches of the society have undertaken at every time a flood or other disaster overtook the provinces near them.

There were many defective points in the internal arrangement of the society, but they have been completely removed since the Japanese-Chi-

nese war in 1894, and the society as well as its local branches is no longer subject to inconvenience as regards materials and personnel. The society, the head office and branches as well, maintains a regular system of training nurses, which was begun in 1890. The term of training at the head office extends over a period of three years, and that of the branches one year. When the Russian-Japanese war broke out the society discharged its duty with signal efficiency. In September, 1909, the members of the society numbered 1,500,000.

To conclude, it is perhaps most fair, from the nature of the subject, to say in the words of an American lady and representative of the American National Red Cross, Miss Mabel T. Boardman, during a conversation with the author: "The Japanese Red Cross is the most efficient of all."



## CHAPTER XVI

### EDUCATION IN JAPAN

THERE exists ample evidence that even in ancient times Japanese culture and learning attained a high degree of development. However, the system of education in vogue prior to the restoration of the Imperial Government in 1868, and also its scope and operation were narrow and limited. It consisted more of the "humanity" studies than of anything else, in the modern sense of the term. It has been only since Perry's expedition to the thitherto forbidden sea of Uraga that modern education has flourished in Japan.

The people of the United States exemplified the words of Abraham Lincoln when he said: "I am never easy when handling a thought, till I have bounded it north, and bounded it south, and bounded it east, and bounded it west." The gift by the United States of \$750,000 for Japanese education did not exhaust the interest taken by American people in the educational advancement of Japan. The best educators in the United States thoroughly discussed the matter, made lists of the best educational standards in every

branch of science, literature, art and law, and many competent teachers went to Japan to personally inspect, establish and superintend the educational interests of that country, and Christian missionaries took a leading part in this magnanimous work. Some of the most prominent scientists were also in the van in disseminating the advantages of education among the Japanese youth. By the advice of the first United States Minister Harris, the Shogunate, in the spring of 1860, equipped a large number of young aspirants for governmental honors, and sent them abroad to pursue various courses of learning and to familiarize themselves, each in his own specialty, with every branch of modern civilization. Sixty-five of these Japanese students after completing their respective courses returned permeated with the best learning of the age, as the standard bearers of modern enlightenment in their country. In 1872 the Emperor sent abroad, for a like purpose, a similar embassy of forty-nine young men. In all due haste this Imperial embassy gathered their various stores of information and promptly returned to augment the fruits of the Shogun's first embassy. Many members of both these embassies are now in the highest positions of trust in the realm. Thenceforth the stream of ambitious youths from Japan in search of foreign lore has been continuous, until

at the present day Japan is pushing well to the front in every branch of modern advancement. Christian institutions, mechanical and mercantile establishments, colleges, and universities, founded by Americans or by Japanese from America through the length and breadth of Japan, have all contributed to a result unprecedented in the history of any nation.

Before entering into a brief observation of the educational institutions, let us inscribe here, as a matter of historical importance, the much commented upon and criticised "Kio-iku-Choku-go" or "Imperial Rescript on Education," which was issued by His Majesty in 1890, and read as follows:

"Our ancestors founded the State on a vast basis, while their virtues were deeply implanted, and our subjects by their unanimity in their great loyalty and filial affection, have in all ages shown them in perfection. Such is the essential beauty of Our National Polity and such, too, is the true spring of Our Educational System. You, our beloved subjects, be filial to your parents, affectionate to your brothers, be loving husbands and wives, and truthful to your friends. Conduct yourselves with modesty and be benevolent to all. Develop your intellectual faculties and perfect your moral powers by gaining knowledge and by acquiring a profession. Further, promote the public interests and advance the public affairs; ever respect the national constitution and obey the laws of the country; and in case of emergency, courageously sacrifice yourselves to the public good. Thus offer every support to Our Imperial Majesty, which shall be

lasting as the universe. You will then not only be our most loyal subjects but will be enabled to exhibit the noble character of our ancestors.

“Such are the testaments left us by our ancestors, which must be observed alike by their descendants and subjects. These precepts are perfect throughout all ages and of universal application. It is our desire to bear them in our heart in common with you, our subjects, to the end that we may constantly possess these virtues.”

The government makes compulsory the education of children of school-going age; yet the parents appear more anxious than the government in this respect, which is demonstrated by the establishment of kindergarten schools, both public and private. There is scarcely one incorporated city without a kindergarten.

The institutions maintained by the Department of Education are called government institutions, while those maintained at the local district or corporation expense are called public or communal schools. According to the official records there are 29,335 public and private schools consisting of Primary, Blind, and Deaf and Dumb, Normal, Higher Normal, Middle, Girls' High, High, Universities, Girls' Universities, Special, and Technical. Professors and teachers number 118,104, allotted to 5,265,000 students and pupils.

In the main, the Japanese government is ever attentive to the affairs of education. The Japa-

nese have all necessary institutions founded upon the most modern principles of education. The students are very earnest, diligently devoting themselves to literature, to arts, to sciences, and to all other subjects of learning, aiming to cope with students of any country.

As the foundation of primary education in Japanese grade schools, lessons on devotion to parents, obedience to elders and teachers and the functions of His Japanese Majesty will continue to be given an equal number of hours as are given to the lessons on history, geography, and mathematics. Nor shall there be lack of instruction as to one's duty toward the country and community. The lessons on charity, kindness, and self-sacrifice will be illustrated by the story of Florence Nightingale, those on patience and perseverance by the life of Christopher Columbus, those on self-help and industry are illustrated by the story of Benjamin Franklin, on sympathy by Abraham Lincoln's life, and on honesty by the story of George Washington and the cherry tree.

Outside of the schools and the students who devote themselves to study as we have above enumerated, there are other institutions that are worthy of notice in connection with the education of Japan. They are the institutions wherein the farmers, miners, and other common mass of millions are receiving the benefit of instructions

in the application of the most modern science and art to their daily labor. For instance: There are thirty-eight agricultural experiment stations in Japan. They are impressing the common farmers with the importance of scientific knowledge of farming, the three essential ingredients of fertilizers, the selection of seeds and so forth. In these stations are conducted scientific researches into the theory of agriculture, agricultural chemistry, entomology, vegetable pathology, tobacco culture, horticulture, stock-breeding, etc. On the other hand the miners are individually brought in contact with the most advanced mining engineers, geological surveyors, etc. This is being done to encourage the development of mining industry along scientific methods.

A meteorological observatory was established at Hokkaido as early as 1875, and to-day there are 134 meteorological stations. The daily weather map, the monthly weather review, the monthly report, and the annual report are being published and circulated at large and they are reputed as the most trustworthy of their kind in the world. At the Central Meteorological Observatory the observers are taught and trained in meteorology, seismology, physics, the use of instruments and methods, etc. Japan indeed has struggled in the discovery and application of the

theory and practice of the sciences, and her people having contributed greatly to the dynamics and physics of earth's intellectual atmosphere and to the allied sciences in general, she stands to-day pre-eminent in the scientific civilization of the world.





## **PART III**



## CHAPTER XVII

### JAPAN'S ROMANTIC RELATION TO THE UNITED STATES

WE are coming to perhaps the most interesting part of the discussion on the "Life of Japan," and it will reveal how far and how much the American people—nationally and individually—participated in and are credited with the dramatic progress of Japan during the last half century.

The fifteenth President of the United States, Millard Fillmore, in his annual message to Congress, dated April 6, 1852, said:

"Our settlements on the shores of the Pacific have already given great, extensive, and in some respects a new direction to our commerce in that ocean. A direct and rapidly increasing intercourse has sprung up with Eastern Asia. The waters of the northern Pacific, even into the Arctic seas, have of late years been frequented by our whalers. The application of steam to the general purposes of navigation is becoming daily more common and makes it desirable to obtain fuel and other necessary supplies at convenient points on the route between Asia and our Pacific shore. Our unfortunate countrymen who from time to time suffer from shipwreck along the shores of the Eastern seas are entitled to protection. Besides these specific objects, the general prosperity of our States on

the Pacific requires that the attempt be made to open the opposite regions of Asia to a mutually beneficial intercourse. It is obvious that this attempt could be made by no power to so great an advantage as by the United States, whose constitutional system excludes every idea of distant colonial dependencies. I have accordingly been led to order an appropriate naval force to Japan, under the command of a discreet and intelligent officer of the highest rank known to our service. He is instructed to endeavor to obtain from the government of that country some relaxation of the inhospitable and anti-social system which it has pursued for about two centuries."

In the month of March, 1852, Commodore M. C. Perry was appointed to command the expedition to Japan, and in the following November, aboard his flagship, Japan's political redeemer signaled "Weigh anchor" and proceeded on that historical voyage. He was accompanied by as many vessels as the importance and safety of the expedition demanded, and was invested with "full power to negotiate and sign a treaty of amity and commerce between the United States and Japan." He carried with him "a copy of the general instructions," which were to be considered "in full force and applicable to his command." He bore with him from the President of the United States to the Emperor of Japan a sealed letter of great importance, of which the immortal Daniel Webster was the composer, and, Webster dying soon after, it was countersigned by his successor, Edward Everett. It is as follows:

“Millard Fillmore, President of the United States of America, to His Imperial Majesty, the Emperor of Japan. Great and Good friend: I send you this public letter by Commodore Matthew C. Perry an officer of the highest rank in the navy of the United States, and commander sibly disturb the tranquillity of your Imperial Majesty's domain.

“I have directed Commodore Perry to assure your Imperial Majesty that I entertain the kindest feelings toward your Majesty's person and government, and that I have no other object in sending him to Japan but to propose to your Imperial Majesty that the United States and Japan should live in friendship and have commercial intercourse with each other.

“The constitution and laws of the United States forbid all interference with the religious and political concerns of other nations. I have particularly charged Commodore Perry to abstain from every act which could possibly disturb the tranquility of your Imperial Majesty's dominions.

“The United States of America reach from ocean to ocean, and our territory of Oregon and State of California lie directly opposite to the dominion of your Imperial Majesty. Our steamships can go from California to Japan in eighteen days. Our great State of California produces about sixty million of dollars in gold every year, besides silver, quicksilver, precious stones, and many other valuable articles. Your Imperial Majesty's subjects are skilled in many of the arts. I am desirous that our two countries should trade with each other for the benefit of both Japan and the United States.

“We know that the ancient laws of your Imperial Majesty's government do not allow of foreign trade, except with the Chinese and the Dutch; but as the state of the world changes and new governments are formed, it seems to be wise from time to time to make new laws. There was a time when the ancient laws of your Imperial Majesty's government were first made.

“About the same time America, which was sometimes

called the New World, was first discovered and settled by Europeans. For a long time there were but few people, and they were poor; they have now become quite numerous; their commerce became very extensive; and they think that if your Imperial Majesty were inclined to so change the ancient laws as to allow a free trade between the two countries, it would be extremely beneficial to both.

“If your Imperial Majesty is not satisfied that it would be safe altogether to abrogate the ancient laws which forbid foreign trade, they might be suspended for five or ten years, so as to try the experiment. If it does not prove as beneficial as was hoped the ancient laws can be restored. The United States often limit laws, then renew them or not, as they please.

“I have directed Commodore Perry to mention another thing to your Imperial Majesty. Many of our ships pass every year from California to China; and great numbers of our people pursue the whale fishery industry near the shores of Japan. It sometimes happens, in stormy weather, that one of our ships is wrecked on your Imperial Majesty's shores. In all such cases we ask and expect that our unfortunate people be treated with kindness and that their property should be protected till we can send a vessel and bring them away. We are very much in earnest in this.

“Commodore Perry is also directed by me to represent to your Imperial Majesty that we understand there is a great abundance of coal and provisions in the Empire of Japan. Our steamships in crossing the great ocean, burn a great deal of coal and it is not convenient to bring it all the way from America. We wish that our steamships and other vessels should be allowed to stop in Japan and supply themselves with coal, provisions and water. They will pay in money or anything else your Imperial Majesty's subjects may prefer; and we request your Imperial Majesty to appoint a convenient port in the southern part of the Empire, where our vessels may stop for this purpose. We are very desirous of this.

“These are the only objects for which I have sent Commodore Perry with a powerful squadron to pay a visit to your Imperial Majesty’s renowned city of Yedo; friendship, commerce and supply of coal and provisions and protection for our shipwrecked people.

“We have directed Commodore Perry to beg your Imperial Majesty’s acceptance of a few presents. They are of no great value in themselves; but some of them may serve as specimens of the articles manufactured in the United States and they are intended as tokens of our sincere and respectful friendship.

“May the Almighty have your Imperial Majesty in His great and holy keeping!

“In witness whereof, I have caused the great seal of the United States to be hereunto affixed, and have subscribed the same with my name at the City of Washington, in America, the seat of my government on the thirteenth day of the month of November, in the year one thousand eight hundred and fifty-two.

“(Seal attached.)

Your good friend,

MILLARD FILMORE.”

“By the President,

EDWARD EVERETT,

“*Secretary of State.*”

The great Commodore carried with him useful implements and inventions as presents from the United States to the Emperor of Japan, including a small but complete railway and equipment, a telegraphing outfit, etc. Perry was under instructions to approach the Emperor in the most friendly manner, and to use no violence unless attacked. He delivered his letter and credentials to the Shogun government after about ten days’ delay, and then set sail on a voyage

among the East Indies, promising to return the following spring, and in the meantime he surveyed the Loo Choo islands. This portentous expedition of M. C. Perry was soon destined to make Japan a world-power.

In February, 1854, Perry returned to the Bay of Yedo, and the first treaty between the United States and Japan was negotiated, which secured for the United States limited commercial privileges—coal supplies and hospitality to Americans. But, due to a misunderstanding as to residential rights, a readjustment was made in 1860 under the administration of President Buchanan. This “wanton” intercourse with “barbarians” met with great opposition in Japan and civil war ensued. Good resulted even from this internecine mix-up, for a rapid change now marked public opinion in Japan, resulting ultimately in cordial social and close commercial relations between the United States and Japan, with results wonderfully beneficial to both countries.

Matthew Calbraith Perry, brother of the renowned Commodore Oliver Hazard Perry and son of Christopher Raymond Perry, a distinguished naval officer, was born at South Kensington, R. I., on the 10th of April, 1795, and died in New York March 4, 1858. In his early youth he evinced promising signs of the eminent seamanlike ability that afterward signalized his



great career. At the age of fourteen he was a cadet in the United States navy, and served under Commodores Rogers and Decatur. Early in life he distinguished himself by founding a colony in Liberia, as commander of the African squadron, and in capturing pirates along the west coast of India. Later we find him in the president's chair of the School of Gun Practice. As commodore of the Gulf of Mexico squadron he did telling service at the famous battle of Vera Cruz. He had been entrusted with sundry commands, and numerous valuable services are gratefully recorded to his credit in the annals of his nation. And now, to a commander of such ability, was naturally entrusted the momentous expedition to Japan. A man of sterling character; powerful, though mild and gentle; great in administrative and executive capacity; a heroic warrior, a diplomat and a statesman; the right man in the right place—such was Perry.

A special despatch dated July 3, 1853, was sent by the officials of Uraga to the Shogunate government, at Yedo, stating that "Black ships of evil sects" had appeared on the horizon. The news spread like wildfire through the city and soon everything far and near was topsy turvy. Frenzied excitement swayed the populace, and vehement anger was manifested and imprecations showered on the heads of the barba-

rian intruders. Soon mothers with their children in their arms and tied to their backs were flying aimlessly in every direction. Exaggerated reports and fancies swallowed the very souls of the horror-stricken people. Soon was heard the clipperty-clip of the warhorse, and the clatter of armed warriors; the rattlety-bang of carts, artillery and all sorts of rolling stock; the parade of firemen; the incessant tolling of bells and thumping of gongs, mingled with the shrieks of women, screaming of children, and barking of dogs, while the very denizens of the wilds re-echoed the noise.

Promptly the Shogun government sent a letter to the Uraga officials with instructions to deliver it to the black ships. The communication was to the effect that, "the habit of the Japanese whenever foreigners ask to trade with us is to positively refuse. We make no distinctions between different foreign nations. We treat them all alike. We are aware that our customs are different from those of other nations, but every nation has a right to manage its own affairs in its own way. In conclusion we beg to say that the Emperor positively objects to your entering the Holy Bay. He advises you to consult your own safety by departing from our shores and not to again appear on our coast." In the meantime hurried despatches were sent to the various Daimios or feudal barons, commanding them to

summon their warriors to arms, to reinforce the ports, to provide necessary money and munitions of war, and to call on the priests to obtain the favor of the gods. This for some days was the state of affairs at the city of Yedo, the seat of the Shogun government.

But this tremendous state of confusion soon became worse confounded, for despite all remonstrances to the contrary, the far-seeing and intrepid Perry coolly entered the sacred harbor to the accompaniment of the most soul-stirring music from the bands of his fleet and the melodious throats of his hardy seamen. On the afternoon of the 8th of July, 1853, the United States squadron anchored off Uraga, in the Bay of Yedo. The signal guns were promptly fired, followed by the discharge of rockets. These were signals of good will and peaceful purport. On shore there was no sign of peace or good will, for the warriors were ready to maintain their country free from all foreign intrusion, until their ears were struck by the wonderful music that again broke forth from the fleet. This time it was purely vocal, unaccompanied by drum or bugle. It was a music so sublimely melodious, so heavenly that for a time it dispelled the bloody passions of the army and populace on shore, smoothed their fiery hearts and assuaged their thirst for the blood of the barbarian intruders.

Yet the majority of the inhabitants on shore had no faith in the Christians, and the time seemed yet some distance off for the complete fulfillment of the fear-dispelling hymn that was then so sweetly breathed from the fleet:

“Before Jehovah’s awful throne  
Ye nations bow with sacred joy.”

Yet let it be perpetuated in the memory of generations to come and to the credit of the Spirit that inspired them, that these words of the hymn then sung breathed forth God’s sacred providence and wrought miracles in the history of the two nations. The officials of Uraga delivered to Commodore Perry a second message from the Shogunate, this time asking that the squadron leave the forbidden bay. This had no immediate effect, neither did the message of the governor of Uraga avail, requesting that the squadron move to the port of Nagasaki, whereat, if any successful conference could be had, it could as well be effected, and stating that the continuance of the fleet in the sacred harbor was endangering mutual safety. The squadron remained securely anchored to the very foundations of Dai Nippon, and the dauntless Perry calmly displayed the plenipotentiary authority vested in him as ambassador of the President of the United States, and insisted upon handing to the Em-

peror the important brief, for this was the specific function of his present commission. The Shogunate were now at their wit's end, and marshaling all their ingenuity, a conference was convoked at Kurihama, and on July 14, 1853, Perry's preliminary commission was transacted, not by the clang of steel, the roar of musketry, and the groans of the dying, as was expected by the Japanese, but quietly and peaceably, amid the sublime music of the American bands. Thus the President of the United States and the Emperor of Japan became first introduced. Great have been the consequences. His mission accomplished, the mysterious commander and his obnoxious fleet now left the forbidden bay, with the promise that he would return the ensuing spring for the answer, leaving behind him a panic-stricken people and a much dumbfounded government. Thus ended the preliminaries of Perry's memorable expedition.

Right here let us say that all the stupendous advancement, the intellectual, commercial and national progress of Japan is the sequel of this memorable expedition. To-day the name of Matthew Calbraith Perry is emblazoned in imperishable marble at Kurihama, where he landed, in token of Japan's gratitude.

The 14th of July, 1901, is noted in the history of Japanese-American relations, for on that day

Perry's monument was unveiled. With tears of pride and gratitude, the millions of people scattered over the 137,081 square miles of earthquake-rocked Japan celebrated, with grateful recollections, the incalculable good done Japan by the United States. The American squadron and American diplomats participated in this memorable day at Kurihama, and accepted the exaltation of the illustrious Perry as Japan's national redeemer. On this side of the ocean, too, your great citizens voiced their sentiment and hailed the day in the same spirit with which forty-eight million patriotic people, partaking of their morning feast and donning their best, did honor to the revered American whose propitious visit to Japan's shores was to be perpetuated in a fitting statue. Among letters addressed to the author at that time by great Americans, he has a few here to produce, of which the personality and characteristic American sincerity will suffice for historical purposes:

"Masuji Miyakawa, Esq., Dear Sir: I beg to express my great gratification at the progress made by Japan. The manner in which she has developed since the adoption of Western ideas shows the beneficent influence of a good example.

"I trust that the relations now existing between the United States and Japan may continue harmonious, and that the two nations may vie with each other in friendly and honorable rivalry. Very truly yours,

WM. J. BRYAN."

“Mr. Masuji Miyakawa, Dear Sir: Permit me to express the pleasure I have in hearing of the celebration of Commodore Perry’s expedition to Japan, which opened that interesting country to the influences of Western civilization and which no doubt has resulted in the up-building of the Japanese Empire to-day, making its position honorable and respectable in the eyes of the world.

Yours respectfully,

JAMES D. PHELAN,

*Mayor of San Francisco.*”

Were it possible for this great heralder of countless blessings to Japan to awake and compare the miserable islands of yore with the Japan of to-day and stand where he once stood, at the foot of his monument and view the fruits of his diplomacy, he would doubtless exclaim, “Well! My earnest, unselfish efforts have produced a thousand-fold!” One of the results presaged by Perry’s commission to Japan was manifested not long ago, when this comparatively small group of isolated islands of forty millions of souls humiliated and subdued a veritable continent of four hundred millions of people, in the short space of ten months, in spite of the colossal genius of the haughtiest and most skilled of modern leaders—Li Hung Chang. Those Europeans who then prophesied Japan’s defeat were fully prepared to admire, if not even to fear, her prowess during the recent victorious march of the allies to Tientsin and then to Peking. And

more recently, in the war with Russia, as the champion of the rights of nations, she paralyzed the Russian navy and army, and secured the command of the Eastern lands and seas.

Father Perry! The phenomenal, almost inspired course pursued by you in our sacred Bay of Yedo, a half century ago, has rendered the bay and soil you touched much more sacred by your miraculous visit. May your sacred dust rest in peace, with that of your fathers, and may your soul be with God; but your name shall remain emblazoned in imperishable marble in Japan. Whatever were the motives that prompted your timely voyage to the shores of Japan, the Japanese people care not, but the salutary effect shall live in grateful and loving memory while God spares Dai Nippon.

The desire of the Japanese people to show their appreciation of Commodore Perry by erecting a monument to his memory to commemorate his entrance into Japan in the year 1853, was expressed through the medium of the Japanese-American-Friend Society; therefore success is largely due to President Viscount Kentaro Kaneko and members of the Society. The Japanese characters were inscribed on the monument by Prince Ito, and read as follows:

“Monument commemorating the landing of Commodore Perry of the United States Navy.

“By Marquis Hakubumi Ito, the Grand Order of Merit.”



## CHAPTER XVIII

### TRIUMPHS OF AMERICAN DIPLOMACY

ON July 23, 1832, Mr. Edward Roberts was commissioned by President Andrew Jackson to obtain certain scheduled information concerning Japan—its laws, customs, internal revenue, constitution, etc. Again, in 1845, Mr. Alexander Everett was similarly commissioned by the United States government to ascertain by thorough investigation the details of the apparently complicated system of government in vogue in Japan. The sundry reports thus obtained were compiled among similar records in Washington, as initial steps towards ultimate reciprocal relations between the two governments, Japan and the United States. From these records President Fillmore was able to judge of the various equities, natural or acquired, respectively inherent in the Emperor, the Shogunate, and in the Japanese people, severally and combined, and of the wishes of the majority.

Therefore, the important brief committed to Commodore M. C. Perry by President Fillmore and delivered to the officials at

Kurihama on the 14th of July, 1853, was the result of thorough investigation and mature judgment, and President Fillmore's instructions to deliver the letter to the Emperor instead of to the then existing government, manifested the most astute diplomatic sagacity, and was an effective pebble in causing the terrific eruption of a mighty geyser. He judiciously insisted that the response should be from imperial authority, as being the only treaty-making power of the realm, all international negotiations with the Shogun government and the governed being shrewdly eschewed for the express purpose of avoiding future diplomatic complications, inasmuch as the Shogun government was virtually inimical to the imperial rule. The fact that the Shogunate exercised absolute authority, and, on previous occasions, treaty powers, as in the case of the Portuguese and Dutch in the sixteenth century, did not influence President Fillmore to treat with it and ignore the Emperor. On the contrary, he expressly demanded that all treaty stipulations should be negotiated with the Emperor and his cabinet. It was manifest to the United States authorities, from a knowledge of the past history of Japan, that the Shogun government was too uncertain in its stability and too capricious in its diplomacy to make wise any attempt to ratify a permanent compact with it

and therefore negotiations were sought with the Emperor and his Ministers. It was further evident to the United States authorities that an absolute contempt of the Shogun government would be tantamount to assuming the responsibility of a protectorate over the defenseless imperial authority and would evidently incur the antagonism of the Shogunate. Therefore, the first treaty was transacted with the commissioners of the Shogun government by the sanction of the Emperor.

This first treaty was concluded at Kanagawa on March 31, 1854, during Commodore Perry's second visit. In August, 1856, Mr. Townsend Harris was sent as minister to Japan. He took up his residence at Shimoda, but later on, contrary to the custom of centuries, the United States Minister was permitted to reside at Yedo. Mr. Harris had spent his whole life in intercourse with the Orientals. He was familiar with their commerce, their whims, their race tendencies, their emulations, their pride, and their traditions. He fully anticipated that the slightest hitch might result any moment in a tremendous burst of pent-up energies, and he shaped his policy to hold back as long as possible the ultimate inevitable. His administration, therefore, was peacefully politic and prudently conservative. Pre-eminently was Mr. Townsend Harris the right

man in the right place. He frequently assuaged the retaliatory ire of his great nation, that on several occasions would have demanded reprisals if it had not been for his marvellous conciliatory sagacity. His wise adjustment of most intricate issues during this hazardous period was an excellent object lesson in international law, and inculcated in the minds of Japan's future political leaders the genuine value of prudent diplomacy. Certain flaws were found in the treaty of 1854, which Mr. Harris promptly adjusted, resulting in the revised treaty of July 27, 1858, and which was proclaimed at Washington on May 22, 1860.

On the 15th of January, 1860, Mr. Heusken, Secretary of the United States Legation, was waylaid and assassinated in the streets of Yedo, now Tokyo. Had it not been for the great diplomatic sagacity of Minister Harris, this extraordinary event might have been the cause of far greater complications. The Minister not only prevented a misunderstanding on the part of the American people, but also persuaded his superiors in Washington that the unpleasant responsibility lay on his own shoulders, and finally shielded Japan from blame. The following despatch sent by Secretary Seward indicates the character of Mr. Harris as well as the outcome of the event.

“The Japanese government has made no satisfactory explanation of this great violation of the rights of the United States, and on the other hand, has virtually confessed its inability to bring the offenders to punishment.

“It was argued by me in the aforesaid notes that the Japanese government would infer that we are unwilling or unable to vindicate our rights, if, leaving that transaction unpunished and unexplained, we should frustrate the effect of the treaty stipulation for the opening of the City of Yedo.”

The tone of the government at Washington was changed, however, by the arguments of Minister Harris. The following was sent to him from Washington:

“Your despatch has been received. The President has, therefore, concluded to confer upon you the discretion solicited by you. \* \* \* We leave the form and mode of that satisfaction to your own discretion.”

Again a month later:

“It affords the President sincere pleasure to know that the government of the Tycoon has exerted so much diligence to bring the assassins of Mr. Heusken to punishment, and that you are satisfied that those exertions have been made with good faith. It is expected that the government will not abate its efforts until the end so impor-

tant to a good understanding between the two countries shall have been attained.

“The punishment of the delinquent Yakonines, who were in attendance on the deceased when the crime was committed, is regarded by this government with high approbation.”

Again on the 24th of May, 1863, the American Legation at Yedo was set on fire, and at the same time, American merchants and ministers were either assaulted or threatened. This disturbed condition was maintained until the foreign legations were removed to Yokohama. Again, Mr. Harris' great pacific conservatism, patient good-heartedness, and statesmanly skill, averted a crisis, and manifested to the people of Japan the unselfish philanthropy and conscientious fidelity of the American people. He convinced the Japanese that this government aimed solely at peace, friendship and commercial intercourse with Japan, and that it had no colonial or dominating motives. Mr. Harris explained to his government that the whole trouble in Japan was due to the revolutionary tendency of an anti-foreign faction of semi-barbarians, and that it was the desire of all intelligent, progressive Japanese, from the Emperor down, to break the fetters of fossil conditions and rise to the highest plane of civilization possible, and to continue in the very van of the nations. Mr. Harris, there-

fore, asked the influence of his government to aid the well-disposed in suppressing the turbulent element and in sundering the cordon that resisted the nation's progress.

Despite Mr. Harris' great diplomatic efforts during his benign administration, the condition of the factions in Japan at the time of his resignation was such that in the despatch sent by the Secretary of State, Mr. Seward, to Mr. Robert H. Pruyn, who succeeded Mr. Harris, we read the following rather discouraging suggestion: "I fear you will find embarrassment in your mission, which will make you regret its honors and undervalue its power." The despatch goes on to say that: "Japan is a semi-enlightened and isolated country, only recently induced into treaty relations with the United States. A favorable impression towards the United States has been evinced by the government of Japan, granting special treaty stipulations in favor of our government, as compared with other nations. The sentiment of the Japanese in our favor is mainly due to the great patience and political sagacity of Commodore Perry and your predecessor, Mr. Harris. But it is notorious that the people of Japan, and especially its existing government, have not yet reconciled themselves to a complete commercial revolution and to national emancipation from an obsolete traditional prestige, as is essentially

incidental to our treaty stipulations with them. Old customs have remained unchanged for many centuries and there remains a superstitious sacredness respecting their perpetuity, a mistrust of enlightenment and a suspicion of the motives of foreigners. Hitherto, as we have good reason to believe, the Japanese people and government have been kindlier disposed towards us than towards the European nations with whom they have similar commercial intercourse under similar conditions."

By the wishes of the American people, the United States remitted its share in the \$3,000,000 indemnity for the Shimonoseki affair, mentioned elsewhere. This share of \$750,000 was to be devoted to education in Japan. From the Act of Congress remitting this share we glean this motive: "It is believed that such a policy will result in the establishment of more intimate relations with the government of Japan, will ultimately prove of great importance in furthering the commerce of the two nations, and will accelerate the progress of civilization." The government of Japan accepted this beneficent donation of \$750,000 for the purpose specified in the bequest.

Judge John A. Bingham, a native of the same State that gave to the United States the late President McKinley, and for thirteen years Min-



ister to Japan, did much to advance the intellectual and national progress of that country. Of him, President Grant justly said: "Judge Bingham has taught the people of Japan that they are a nation, and has taught the nations of the earth to respect them as such." Had it not been for Mr. Bingham's determined shrewdness, Russia and other nations of the world would have taken advantage of Japan's paralyzing vicissitudes to coerce her into damaging relations. As soon as Japan issued her customs regulations she at once exposed herself as a prey to avaricious nations. The United States, with Japan's approval, morally obliged the other interested countries to follow the system of philanthropic civilization pursued by the United States. The Japanese then began to look upon America as Japan's moral ally, regardless of the race or color of the American people, and they appreciated deep in their hearts that America and humanitarianism were synonymous terms.

Before entering into a descriptive narrative of the triumphs of American diplomacy when Japan engaged in a life and death struggle with Russia, while in the meantime the interest of the civilized world was perhaps unprecedentedly centered in the international drama, it may be not only interesting to give a brief account of the causes and effects of the wars Japan had with China and

Russia, but it will also serve the historical purpose of the present work.

It goes without saying that the geography of Korea places her strategically in a position where it might be possible to strangle Japan at will. If Korea were as stable and progressive as Japan, it would be but natural that there should be either alliance or annexation of the two countries. It is providential. This natural and economic reason, as far back as the 3d century A. D., necessitated the sending by Japan of an expedition to Korea under the famous heroine, Empress Jingo. The same reasons impelled the sending of the expedition of Hideyoshi during the 16th century. A large part of Japan's medieval history tells of the continual homage that was paid to her by Korea and of Japan's suzerainty over Korea. With the isolation policy of the Tokugawa Shogunate, temporary severance of political ties between Japan and Korea became the inevitable sequence. But the reawakening of Japan once more brought forth the consciousness of her common predestined political destiny with Korea. Therefore, in the year of 1876 the Japanese forced open the commercial door of Korea, which was so closely shut against the rest of the world as to cause her to be appropriately named by the commercial nations the "Hermit Kingdom." The method

Japan employed in opening Korea was somewhat analogous to that of Commodore Perry in dealing with Japan herself. The Japanese fleet sailed up within sight of Seoul, the capital, and by a display of men-of-war and guns forced the government to sign a treaty opening the country to trade through the port of Fusan, and four years afterwards through the port of Chemulpo.

Unfortunately for Korea and Japan, no less so for China, the Korean kingdom was always unstable in the organization of its government, and very unreliable in the observance of a treaty compact. Its international agreement of yesterday was unconsciously and openly disregarded, and is a useless paper of to-day. Moreover, Korea lacked in moral principle, in that, for instance, while she professed the sincerest friendship for a nation, yet she proved a decided enemy to and was industriously intriguing against that nation, the while professing the warmest friendship. In the meantime, European powers were slowly but surely working out the scheme actually to be ended in the partition of China. And defenceless China, conscious or not conscious of these designs, yet ambitious, was attempting to acquire sovereignty over defenceless Korea. China, and more especially Korea, being defenceless and helpless to cope with foreign aggression,

Japan must take measures, not only to save herself from being weakened by the weakening condition of Korea and China, but also must take decided means to put an end to the continued disorderly condition of her neighbors, and, if possible, to develop the Asiatic countries for the world, open the door of commerce for any nation—European or American—no less than for Japan herself, and to enter and realize the fruits of her own industry, merit and civilization.

In 1885 the famous treaty of Tientsin was entered into between China and Japan. It provided that in case insurrection or internal disorder arose within Korea and became serious to the extent of demanding military help from without in order to restore peace and tranquility, China and Japan should be mutually consulted beforehand as to the amount of such help, and both nations were to take common action. If this contract had been observed to the letter, the history of Asia might have been different. But, for reasons known to China alone, when the insurrection of the Tong Haks reached the stage where it was necessary for outside interference in Korea, the Chinese government, without warning or consultation with Japan, and openly disregarding the Tientsin treaty, not only equipped her military forces, but actually established her military supremacy in Seoul. Thus challenged

by China, what could Japan do but meet the situation as it demanded?

On July 25, 1894, three Japanese men-of-war, cruising in the Yellow Sea, sighted two ships of the Chinese navy conveying a transport which had on board about twelve hundred troops to reinforce the Chinese regiments at Asan. *Nanivwa*, the Japanese flagship, now approached the transport, a chartered British vessel named the *Kowshing* and flying the British flag, and made examination of her papers. The captain of the Japanese warship ordered the *Kowshing* to follow her. The Chinese generals and British officers, not accustomed to instantaneously obey the commands of Japanese, hesitated. The Japanese officer, seeing the hesitation, gave a second command. This time it was "Fire"! And before half an hour elapsed the *Kowshing* went to the bottom, carrying down with her over one thousand souls. This was practically a declaration of war. It was followed by naval battles in the Eastern waters, where some of the most astounding events in the records of the navies of the world took place; for ironclad battleships of the present day for the first time in history were put to the proof, and the naval inventions made in Europe and America had their first trial in the conflicts between the Chinese and the Japanese. The latter proved before all

maritime nations their ability to handle these powerful engines of war—and this, too, when only a half-century previous their people were hardly beyond the bow and arrow stage of warfare. While naval battles were practically brought to an end by the final destruction or capture of all the Chinese war vessels in the Japanese attacks on the Port of Wei-hai-wei, the Japanese land forces commenced their operations before Seoul, Asan, Chao Yung, then passing the boundary of Korea into China (here the author had the honor and pleasure of joining the imperial army in the capacity of an official interpreter) on to Chin-Chio, Port Arthur, Tai Ping San, Neu Chang, and, lastly and decisively, to finish at Tenshiodai. The warring nations commenced hostilities on July 25, 1894; they continued until the Chinese sued for peace on April 17, 1895. This war was as great a war as the late war with Russia, if not more disastrous to Japan. China, with 400,000,000 population, her land forces, with many European volunteers in her army, with almost every ship manned with European gunners and officers, with determination to win, and also having at her back the sympathy and assistance of Russia, Germany and France, together with the world's encouraging prophecy that China's superior war materials would bring her victory, vigorously

prosecuted her war against Japan, who had no single European or American soul helping her either in her army or in her navy, or in her finances. The outcome of the war is well known—Japan lost not a single campaign on land or on sea.

By the treaty of peace signed at Shimonoseki, China ceded the islands of Formosa, besides paying an indemnity of 200,000,000 taels, and agreed to the occupation of Port Arthur and Lio Tung Peninsula, and the independence of Korea, which was to be virtually under Japanese protection. But the signal victory of Japan over China gave no less trouble to the other nations than before the war. The cowardice of the world certainly caused poor Japan to keep busy for her own self-defence! The European powers became alarmed and fearful that Japan, so powerful a nation and neighbor of China and Korea, might eventually frustrate the deep-rooted scheme so ingeniously devised, namely, the partition of China, the oldest and most populous of nations, but then practically moribund. France and Germany, by the request of Russia, who was impelled by a so-called "labor of love" to maintain the integrity of the Eastern nations, joined her in a united protest against Japan, and demanded the evacuation of Port Arthur and the Lio Tung Peninsula, which Japan, by the Shimonoseki

treaty, was rightly entitled to own. But, confronted by these overwhelming odds, Japan was forced to forfeit these rights, and was humiliated, before the ink was scarcely dry on the notice to the Chinese government of the Japanese evacuation, by seeing Russia secretly take possession of Port Arthur from China, which fact, by treaty of March 23, 1898, was made public. Herein lie some of the important elements that slowly but surely evolved the later war—a war with perhaps the greatest bloodshed ever recorded in the history of the world.

To freely open the vast continent of Asia to the commerce of the world; to enter into honorable rivalry with all the nations of the world, and to vie freely and honorably in the development and the exploitation of the great territories of China, briefly stated, these were the national policies of Japan before the commencement of the war with Russia.

Russia as a great power had perennially sought an adequate ocean outlet for her commerce in Europe, but had been, however, repeatedly thwarted by her neighbors. Finally she directed her energies toward the completion of a marvelous five-thousand-mile march across northern Asia to the Pacific, the construction of the Trans-Siberian Railway from St. Petersburg to Vladivostock. However, it must be remembered



that the terminal of her trans-Asian march has always been, and must be of necessity, other than Vladivostock, for the latter was known to her as ice-bound before she acquired the port. As to Russia's ulterior purposes, strategical geography unreservedly reveals them. The cardinal object was to acquire either Port Arthur, Dalny, or Korean ports, for without such ports the Russian-Asian-march and her presence in the East would have been a splendid failure. Her "labor of love" in the maintenance of Chinese territorial integrity, and her drastic measures taken against Japan, resulting in Japan's evacuation of Port Arthur and the Lio Tung Peninsula, which China in her national right had transferred to Japan in the Shimonoseki treaty, are self-evident. The fixed aim of Russia in China and Korea necessarily included the question of how to safeguard them even after she was successful in acquiring them. The answer is plain—that she must, first, fortify the ports; second, Russianize, or, rather, absorb the surrounding countries into the Russian Empire, and, to insure the permanency of her acquisition, she must necessarily exclude the interest or influence of all other nations therein; third, she must clear the waterways between the acquired ports and her land possessions to bring about free navigation of her gunboats and merchantmen; fourth, and lastly, she must

acquire and fortify the Korean Straits. The well-fixed aim and purpose of Russia was proved beyond doubt when Russia actually fortified Port Arthur and Dalny in the best style of modern engineering and military art and science, when she had garrisoned the Chinese territories with the fearful Cossacks, when she had established her ports of duty and custom, and when she had excluded other nations from trading in northern China, and when in the summer of 1903, she invaded northern Korea.

In view of the circumstances Japan had only one course to pursue. On August 20, 1903, a note was sent to St. Petersburg requesting Russia to sign an agreement with Japan to respect the integrity of China in Manchuria, and also of the Korean Empire, and to uphold in both the principles of the open door to the trade of all nations. However, throughout the negotiations which followed, Russia refused to discuss her intentions in Manchuria, and also declined to agree that she would not control Korea. After six months of fruitless negotiations the civilized world became convinced that there would be no agreement.

Right here let us produce from among the American dailies what the author said in discussing the situation before the audiences of the American-Asiatic Society in this country, which

which may serve to show the spirit with which Japan faced the crisis.

The author, discussing the "Eastern Question," said:

"Civilization, we have been told, rides on a gun carriage. However, in the case of the Anglo-American, the gun carriage is followed by the schoolhouse and the printing press. The history of the acquisition of India by Great Britain is written in pages of blood, but, as a consequence the India of to-day is an India of liberty, whose native press may say what it thinks, and whose people may worship according to the dictates of their hearts.

"The United States wrote history in Japan and is now writing history in the Philippines in the same way. Its advance courier is the gun carriage, but behind the guns march the American school teachers. Can the same be said of Russia? In what manner can it profit Manchuria and Korea to be under the yoke of the Czar? Can he be expected to give aliens what he denies to his own people? In what part of Russia can there be found a free press, where civil and religious rights are vouchsafed, where the little red school house is in evidence, and where freedom of thought and speech is guaranteed to the public.

"This is the civilization of the great white Czar which was being forced upon the weaker nations—China and Korea—owing to the cowardice of the powers of the world. Was it in the least to be wondered at, after more than a century's experience of Russian perfidy, duplicity and malicious designs, not only against her neighbors but against herself, that Japan at last resolved to settle her own quarrel by the arbitrament of heaven and her own sharp sword?"

On February 6, 1904, Japan severed her

diplomatic relations by recalling Minister Kurino from St. Petersburg. The Russian army, on the following day, that is, February 7, invaded Korea, which virtually served as the Russian declaration of war against Japan. And on the 9th, Admiral Togo attacked Stark's squadron at Port Arthur and gave the quick strokes which disabled the Russian battleships *Czarevitch* and *Retizan*, and the protected cruiser *Palлада*. On the following day Admiral Ureu destroyed the *Variag* and *Kovietz* at Chemulpo, Korea. And on this day, February 10, the Russian Emperor formally issued a declaration of war, which was followed by Japan on the next day, viz., February 11, 1904. Thus the greatest of the world's hostilities commenced.

The horrors of war continued until Komura and Takahira, for Japan, and Witte and Rosen, for Russia, met in the storeroom of the Kittery Navy Yard at Portsmouth; until the Treaty of Peace was engrossed in English and French and signed by the respective Commissioners of Peace at 3:45 P. M., September 5, 1905, and until they uttered the words of courtesy: "We shake the hand of an old friend, and now a new friend." Japan, in her Peace Treaty with Russia, secured all she wanted and all for which she fought. The great instrument stipulated that, "His Majesty, the Emperor of Russia, recognizes the pre-

ponderant interest, from political, military, and economic points of view, of Japan in the Empire of Korea"; that Russia will not oppose any measures for the government, protection or control that Japan may deem necessary to take in Korea; that "the right possessed by Russia in conformity with the lease of Port Arthur and Dalny, together with the land and waters adjacent, shall pass over in their entirety to Japan," and that, "the government of Russia and Japan engage themselves reciprocally not to put any obstacles to the government measures (which shall be alike for all nations as the security for the open door in Asia) that China may take for the development of the commerce and industry of Manchuria." And on November 18, 1905, Japan assumed the political control of and suzerainty over Korea.

Ever since Japan assumed the political control of Korea she has said and is now saying to the Koreans as the Americans are saying to the Filipinos, that if they become capable of conducting a civilized government she will give them their independence. This is Japan's hope, and though humanitarian, it is inimical to Japan's national integrity. Among innumerable evidences was the recent assassination of Prince Ito. This very man, who was sacrificing his political prestige for the realization of Japan's humanitarian hope, was

slain like a dog on October 26, 1909, at Harbin, by the Koreans themselves. The best and the only solution of the Korean problem for both the Koreans and the Japanese is immediate annexation, giving the Korean Emperor the title of hereditary prince and gradually training the common people in their rights and finally giving them their full rights in the matter of local self government. This may be objected to because of the fear in certain quarters that if Japan should carry out annexation, Europe and America might think it done in vengeance for Prince Ito's assassination. This is a misapprehension. Such a reason falls to the ground by its very ridiculousness, as such a course would tend to lower Japan's civilized conscience and consciousness in the estimation of the world. Another fear and objection is that the annexation might make the Koreans a first-class power like the Japanese when in fact they are incapable of conducting themselves according to the rank that would be given them. This too is a misapprehension on the part of the Japanese, for the American annexation of Hawaii and the lawful acquisition of the Philippines did not make the Filipinos and Hawaiian Kanakas at once a first rate people in the estimation of the civilized world. By the annexation of Korea, Japan would relieve the political situation and change the individual Koreans into living beings, fostering for

them the opportunities and advantages of Japanese civilization, all of which would tend to the realization of Japan's humanitarian hope and to the ultimate good of Korea. The author regrets that this book could not wait until after the making of one nation out of the two ancient Empires of Japan and Korea, but consoles himself only with the fact that he has written enough to bear out the historical climax. But on account of the side discussion of the fate of the Korean nation and of Prince Ito, we have been forgetting the relation of the Russo-Japanese war to the American people.

It is impossible to overlook the characteristic attitude of the United States towards Japan during this war. The attestation of American sympathy towards Japan in the recent war has been unprecedented in the international records of any nation, not even of Great Britain, Japan's ally in law.

From the beginning to the end of the war, one and the same characteristic encouragement poured in upon the hearts of the Japanese soldiers, as if to assure them that if the Russians ever conquered the Japanese, the Americans would be the next ones they would have to dispose of. And foremost in this attitude, were rich and poor, young and old, men and women.

Shortly after the declaration of war, on Febru-

ary 11, 1904, American women volunteered their self-denying services to nurse the wounded Japanese soldiers. They were: Miss Minnie Cooke, Miss Adelaide Mackereth, Miss Ella King, Miss Elizabeth Kratz, and Miss Adele Neeb, of Pennsylvania; Miss Sophia Newell, of New York; Miss Genevieve Russell, of Minnesota; Miss Alice Kemmer, of Indiana; with Mrs. Anita Newcomb McGee, M. D., as their leader, a most intelligent, accomplished and benevolent woman. These women after the war were honored with war medals by the emperor. Upon Mrs. Dr. McGee was bestowed a medal of the sixth class, and upon the rest medals of the seventh class. Among those who were also recipients of the honor of this seventh class Imperial order of the Crown were the following war correspondents: Richmond Smith, of the Associated Press; George Kennan, of the Outlook; Oscar King Davis, and William Lewis, of the New York Herald; W. G. Morgan, of the New York Tribune; Franklin Clarkin, of the New York Evening Post; Stanley Washburn, of the Chicago Daily News; Grant Wallace, of the San Francisco Evening Bulletin; G. H. Schull, of the Commercial Advertiser; Frederick Palmer and J. H. Hare, of Collier's Weekly; Herbert G. Ponting, of Harper's Weekly; Richard Harding Davis, of Collier's Weekly; John Fox, of Scribner's Magazine; James Ricalton, of the



Travel Magazine; Richard Barry, of the Eastern Illustrated War News; J. M. Cockran, of Leslie's Weekly; W. H. Brill, of the Associated Press and Reuter's Telegraph Agency; and Jack London, of the Hearst papers.

As the war progressed there was increased American encouragement and favoritism for the Japanese soldiers, which in a most cordial manner was attested by the Taft party. Irrespective of the official protest of Russia, that great lawyer, statesman, and Secretary of War, William H. Taft, and Miss Mabel T. Boardman, a representative of the National Red Cross, a highly cultured, amiable and sympathetic woman of great executive ability, and at the same time characteristically kind and gentle in manner, together with a number of other great Americans, in company with a daughter of the President of the United States, Miss Alice Roosevelt, now Mrs. Nicholas Longworth, of Ohio, paid a visit to Japan.

In this connection we should not overlook an official act done for Japan by the United States as a neutral nation for a belligerent nation, which we now reproduce in the language of the official records. The Japanese government made the following request of the American government, through its minister at Washington:

“See the Secretary of State as soon as possible and

ask him whether the United States Government, if Russia consents, will permit its embassy in St. Petersburg and its consulates in various places in Russia, to assume charge and protection of the Japanese subjects and interests in Russia.

“You will add that the Imperial government retains lively appreciation of the friendly offices extended to them by the United States during the Chinese-Japanese war, and ventures to hope that nothing will prevent the United States from acting for it in a similar capacity in the present instance.”—*Komura*.

And to this governmental request the official reply came only two days later:

“Mr. ‘Japanese Minister’: I learn from our ambassador at St. Petersburg that the Minister of Foreign Affairs has informed him that the Emperor of Russia sees no objection in the way of our representatives looking after your interests upon the withdrawal from Russia of all diplomatic and consular representatives [of Japan. The necessary instructions will be issued at once. Very sincerely yours, JOHN HAY.”

We must not lose sight of the fact that the United States achieved one of the signal victories of modern diplomacy in the limitation of the sphere of hostilities at the beginning of the gigantic war. Those European powers which were not in the habit of acknowledging the American “square deal” diplomatic policy had to applaud this bold, wise, and astute diplomacy. Having been tested by results, the United States stands abreast of all in the esteem of all nations, as she

by that move not only lessened the hardships which of necessity jeopardized China, but also prevented China from being drawn into the war, and the commercial interests of all nations, which were already much complicated, from becoming worse confounded.

Meantime, Kuroki's army safely passed the Yalu, and the famous Port Arthur fell into the hands of Nogi's army. A force of Japanese troops landed on the Island of Sakalin, and practically all the Russians were either killed or captured. Lio Tung peninsula and Korea were declared to be Japanese territory by right of conquest. Then came the greatest battles on land and sea—the bloodiest ever fought in history—the battles of Mukden and the Sea of Japan.

The battle of Mukden was the battle in which, in the language of General Chaffee, "over one million men on the Russian side and three-quarters of a million men on the Japanese side on a battlefield extending over eighty miles of frontier, through trackless mountains, across snow-covered plains, engaged in mortal combat for eighteen days and nights—corpses, corpses, and corpses!—only to be ended by the Russian loss of over 200,000 prisoners, wounded and killed." When on March 16th, the Japanese relentlessly pursued the Russians, surrounded and captured them at Tieling, as a finishing stroke

to their victory at the battle of Mukden, and the news of the disastrous defeat at Mukden reached St. Petersburg, the temper of the Russian people rose to a fever heat, slaughtered, discouraged, disheartened, disappointed, and humiliated.

The battle of the Sea of Japan was the battle when, on the 27th of May, the Czar's great armada, the most formidable fleet ever gathered together in the history of naval battles, steamed into the Straits of Tsushima with the fixed aim and determination to annihilate the navy of Japan. But contrary to the expectations of the Czar and the rest of the world, it was completely wiped out, while the startled world stood aghast at the immensity of the disaster to the Russian empire; the loss of all their warships, valued at over \$100,000,000, which were either sunk or captured, and 15,000 Russian seamen, officers, and admirals killed or taken prisoners. The Japanese fleet came out with practically no damage.

Meantime, the newly raised foreign loan, and the passing of the War Fund appropriation bill by the Japanese House of Representatives—the war to be fought upon the systematic trade expansion policy—assured the immensity of the national resources. International statisticians already had before them the cold facts that the expenditure of war and the indebtedness resulting from the war amounted to very little to Japan

in the world's credit, and in an industrial sense to the Japanese people. The bill which Japan had to foot after victory upon victory was approximately \$900,000,000, which, apportioned among 48,000,000 inhabitants, amounts to about \$19.00 per capita. After all, Japan's debt was then little more than that of the United States, and less than Cuba's, less than Australia's, less than Belgium's, less than Holland's, less than Germany's, less than Spain's, less than Portugal's, less than the United Kingdom's, less than France's.

Japan was then, with ever-increasing international credit, and with careful preparation and redoubled courage, ready to push the campaign to the end. Marching on, they would have pushed the Russians to the deserts of Asia, there to finish the last stroke; Generals Kuroki, Oku, Noju, Nogi, and Oyama, watching the land, and Togo, Urieu, and Kamimura, the sea. The world recognized that the end had come, but it needed some one to say so. Then came Theodore Roosevelt, "the Rough Rider," and President of the United States, to say so—the right man, in the right place, at the right time. To this intermediation, Japan, America's foster-child, meekly submitted. The result was the conclusion of the Treaty of Portsmouth. And the author believes he is justified in asserting that the sentiment of

the whole civilized universe is that, in ages to come, humanity, philanthropy, and civilization will owe eternal debts to the American President.

Now that the administration of William H. Taft and his new cabinet has been before the Japanese people, what is the merit of the past year of American diplomacy? When all has been said and done the Taft administration stands aloft in the esteem of the Japanese nation, more triumphant than any of its predecessors. The author assures you that President Taft carries the implicit confidence of the Japanese people. Mr. Taft as a President is "on the square," a man of stout heart and smiling face, and a symbol of peace, prosperity and good will.

## CHAPTER XIX

### AN AMERICAN-JAPANESE WAR

SHALL it be war, or shall it be peace? In recent times, this ominous cry occurs with the regularity of the seasons. Not all the people, to be sure, but some both in America and Japan, seem to have lost the significance of the word war. To them, on account of the common talk of war in general speech and in the press, it seems as if a war would amount to nothing more than the crushing of an egg. A man's patriotism counts for much on the battle-field, but mind that in a war between Japan and the United States, with the completely equipped machineries of destruction of to-day, one stroke by either would blow groups of patriots into atoms. It is true that in Japan and in America, there is no man who would hesitate to die for his country's cause. If an officer were to point to a fort on some steep, surrounded by barbed wires, showering forth the leaden hail of twenty inch guns, and protected by mines of dynamite and were to say to his men, "go," every American and Japanese without a

moment's hesitation, would climb to the assault, and die crying "Hurrah" or "Banzai." This they would do although the enemy's shells literally become filled with patriots' bones and with their warm flesh like newly canned goods. Such are some of the horrors of war in both army and navy. But is there not another way of showing patriotism and bravery? Is there not a greater triumph for men in their patriotic devotion to science, industry, arts and letters? Were not the discovery of America, the opening and civilizing of Japan by the American people, and the invention of printing, greater triumphs than all the victories of war? Will not the upholding of the majesty of the law, and the unionization of all races of mankind, all be accomplished, not by the force of arms, but by the works of peace?

Human government has worked out in a human way from time immemorial, and so we have all sorts of pretensions, under the guise of universal peace. The plan of the substitution of arbitration in place of armed conflict is as old as history. And conflict of opinion as to the substitution of a court of law in place of the arbitrament of the sword is as old as the myths of the prehistoric periods. It is not news when we state that Thucydides convinced the Spartan king that it was wrong to treat the wrong-doer as an enemy when the latter was willing to arbitrate,



even concerning the question of Salamis, which was a life-or-death controversy involving the very existence of Athens. Plutarch gives us record that the immortal law-giver Solon left the question to five Lacedæmonian arbitrators. Perhaps the earliest institution of its kind within authentic history, viz., the Amphictyonic League, had for its aim the mitigation of the horrors of war. The state whose champions were winners at the Olympic games was authorized as a prize to act as arbitrator. Then, too, in the middle ages, there was one supreme judge and arbitrator of right, the Pope. Kings and princes have often acquiesced in, but sometimes resisted his authority. For instance, when the Pope arbitrated the pretension of Edward II. to the sovereignty of Scotland, the Scottish parliament said to the Pope: "You are to be held responsible to God for the loss of life, for as long as a hundred Scotchmen are left alive we will never be subject to the dominion of England." That the Pope was the recognized arbitrator during the middle ages of Christendom, there can be no doubt. But the instances of failure were as many as those of success. It was the Pope who arbitrated the celebrated controversy between Spain and Portugal and drew the line from one pole to the other, and by it divided the New World between the two nations. But it was this Pope of whom the King

of France, Francis I, said: "What! The King of Spain and the King of Portugal quietly divide between them all America, without allowing me to take a share! I should like very much to see the Adam's will which gives them this vast inheritance."

Grotius, the father of international law, in his treatise published in 1625, concentrated the argument for the arbitration process in place of the armed contest. So did Abbe de St. Pierre, at the beginning of the eighteenth century, who also proposed the scheme for reorganizing the Confederation Army of Europe, to be used as a policeman's club to whip any nation which should disobey the order of the international court. This proposition soon found its advocate in Bentham, later in Kent, and most recently, even in the most autocratic of all sovereigns, the Russian Czar himself. Yet, it is a fact too well known, says the civilized world, that disarmament at the present time seems impossible. Franklin once accused our brothers of cowardice: "We make daily great improvements in natural, there is one I wish to see in moral, philosophy, the discovery of a plan which will induce and oblige nations to settle their disputes without first cutting one another's throats." And to-day the sons of cowards still rule the nations. Sometimes it seems that hereditary cowardice is producing a thou-

sand-fold. The so-called civilized powers of the world fear their own shadow, their own nation and their own race, and they, it appears to us without hesitation, are "beating the funeral march" to "hell."

In the case of Japan the cowardice of the civilized world is proved. When Japan asked the nations' recognition of her legal autonomy, because she could take care of her own internal affairs, because she believed that she excelled in art, literature and the graces of social life, and because she was inherently entitled to this national right, the nations repeatedly denied this recognition and charged Japan with barbarism and her people with being semi-civilized. Only after Japan killed more men in her war with China in 1894-5 than were killed in the American civil war and the Napoleonic wars put together, did the civilized nations recognize Japan's legal autonomy. Even after that, the present day humanity indulged in religious and racial prejudice against Japan. It was only after Japan in her war with Russia proved that she could kill more men in one land battle than in all the land battles of the Crimean war, that she could send to the bottom more ships and seamen in one naval battle than was done in the battles of Nelson's Trafalgar and Dewey's Manila Bay, that the civilized world received Japan as a first-class

civilized power and her people as a civilized people.

It is this mock civilization, this warlike humanity that forced and is now forcing the Japanese to expand their army and navy as far and sometimes farther than their national economy can reach. Japan is by no means a warlike nation. The fact that she has for centuries secluded herself and refrained from interfering with any Western powers, the fact that she supplicated the rest of the world to let her alone, amply proves her peaceful individuality and propensity. If Japan ever be prepared to strike any nation, if Japan ever be skilled in the science and art of war, it is not because Japan is a warlike nation, but because she has to carry out the mandate of the civilized world. The cowardice of the world must answer and not Japan, before the jury of the twelve Apostles under the Mosaic Law.

It seems paradoxical, yet it is no less true, that the honest expression of Bacon: "Wars are suits of appeal to the tribunal of God's justice, where there are no superiors on earth to determine,"—survives. So also survives the strong language of Von Moltke: "War is an element of universal order established by God. The noblest virtues are developed by it—courage and abnegation; duty faithfully accomplished, and a

spirit of sacrifice engendered. Without war the world would soon fall into the most sordid materialism." The United States and Japan are very strange. They have drawn from their industries the huge sum of nearly \$2,000,000,000 as their part of the \$16,000,000,000 which, during the last ten years, represents the amount which has been expended by the world in war or in preparation for war. The United States, according to the international naval table, stands higher than Japan. The table is, first, Great Britain; second, France; third, Germany and the United States; fourth, Japan.

Higher in the maritime table, greater in national resources, larger in population, wealthier in treasury than Japan, the United States is not without advocates of expansion of military strength. "The greater and more efficient the American navy is, the safer and more prosperous is the American national and international trade, for military strength and peace are coordinate and co-extensive." These are the watchwords of the American capital! Such is also true of the Japanese capital. "There is no idea of augmenting the naval expansion," says the present Japanese administration in answer to the question put by the opposition party in the Imperial Diet, "but we have to keep pace with the civilized countries of the West." To this the

present imperial cabinet also adds with regard to the army expansion: "The completion of the Japanese army is in no sense an aggressive preparation, but is solely a guarantee of the world's peace. A military force cannot be created in a day, but without an army a country's prestige and safety cannot be insured."

Thus the United States and Japan actually face each other, fully armed and prepared for the maintenance of the world's peace.

As to the most miserable state of affairs which has prevailed with reference to the Japanese immigrants in the Pacific Coast States of the United States, the now famous municipal order segregating the Japanese children in the San Francisco schools, unfortunately was not settled in the courts of law, as it ought to have been. As attorney for the school children the author filed injunctions against the San Francisco municipal authorities (as those who have read his other book, "Powers of the American People," may recall, his opinion being that the trouble was an insignificant local matter as had often been the case in the Southern States). But the circumstances of the time and certain people differed from his idea and against his wish enlarged the matter to the circumference of the entire earth. The result was a compromise, the self-exclusion of the Japanese immigrants and the children's

return to their schools, while the question involving the principle of segregation still remains as it was when first raised. So that the same segregation principle, either under one mask or another, will surely revive just as long as the Japanese are dependent upon the political departments of the United States and Japan, and just as surely as the Japanese continue establishing their colonies, writing, reading, and speaking in their own vernacular, and continue eating, drinking, dancing, and singing in their native style. They thus introduce constantly disturbing elements into the composite whole of the American Republican form of government, and give room for criticism to politicians and some labor leaders whose clients are largely constituted of immigrants from Europe. It is true that some immigrants from Europe once caused their native governments to make protest to this country, like the Japanese have done, but the resultant injuries have been long felt and are not yet healed. Such tactics as these not only damage the Japanese cause in America more and more, but also affect the amity and traditional friendship which must be kept at any price, for the sake of still greater purposes, one of which is the world-wide-betterment of mankind. By no means should the Japanese start cabling to the Japanese press or cry like a baby for the help of

mama! For this Japanese attitude means more than their hoisting the white flag in their individual, physical, and mental competition with the immigrants from Europe. The continuance of this attitude is disgraceful and shameless, and it would be far better for them to pack up and return speedily whence they came. But in such case they must acknowledge the superiority of their victors in America.

The industrial or racial conflict in America is as old as pre-independence periods of the United States, and as extensive as the growth or progress of the American people. Therefore, it is not at all news of interest to know the existence of the boycott or of industrial or racial differences in reference to the Japanese colonies in California. The United States has for the backbone of its national growth, a conglomeration of local city commonwealths as many and different as the conglomeration of races in them—Germans, French, Italians, Russians, and all other races or nationalities: Here they come from across the ocean with their distinct customs and languages and their wives and children; here they introduce industrial or racial strifes or at least, elements of strife, of race against race, city against city, state against state. The racial and industrial conflicts in America are too numerous to write down, and their nature too appalling to describe.



It may seem paradoxical, yet it is true, that the American civilization is formed out of these innumerable appalling conditions of racial and industrial controversies.

It is a primary principle in the success of colonization, that it avoid the interference of the home government, and cultivate individual initiative and patience, and become assimilated into the people to which such colony has come; especially so when their territory is already colonized and has a government of its own. For instance, if ten thousand Americans went over to Tokyo, London, Berlin, or Paris, and commenced to establish their rights as laborers, they would surely have to encounter industrial and racial conflicts. If the American government intended to help its citizens settle such racial and industrial warfare with the international coercion dependent upon the sharp point of the bayonet, it would surely expose the American government to the charge of unreasonableness before a fair-minded world. Suppose, still further, that the Americans made a treaty concerning laborers which might be even as long as from the south to the north-pole. It would not and could not change human minds. The American, as a powerful nation, may oppress by might, but at the same instant, it outrages the conscience of the civilized world and sins against Heaven.

The civilization of the present century rides on the reign of law. Should any racial or industrial conflict or strife reach such an extent as to injure life, liberty, property, or the pursuit of happiness, the resort must be to the court of Justice which has competent jurisdiction over the point in issue. Fortunately, the Japanese colonies in this country have over them splendid courts composed of splendid judges. No nation on earth has such independent courts as we have in America. From the time of Marshall to Fuller the people within and without have looked upon the American Courts as the best friends of the aliens or the weak, and in the greater measure, the triumphs of the American system of government are due to them.

The Supreme Court of the United States, as early as 1804, rendered a decision that even an "Act of Congress ought never to be construed so as to violate the law of nations." It is not necessary to seek far for innumerable instances where the courts protected otherwise unprotected parties. Often the Presidents of the United States were powerless in adjusting labor conflicts, boycotts, or interferences with business rights among the Americans and appealed to the courts for protection. For instance, in the famous Chicago strike of 1894, President Cleveland appealed to the Circuit Court of the United

States for the district of Illinois, which court issued injunctions and subsequently put the President of the Labor Union and his three associates into the custody of the law. The application to the Supreme Court for a writ of habeas corpus was denied and the prisoners remanded to custody. President Cleveland, in reference to this case, rightly observed: "The Supreme Court of the United States has written the closing words of this history, tragical in many of its details, and in every line provoking sober reflection."

In this connection the reader's attention, especially if he is an alien, is called to a decision of the United States Supreme Court which contains the most sweeping language in the interests of the peace of the country as well as of the world. It said: "International law is part of our law and must be ascertained and administered by the court of justice of appropriate jurisdiction as often as questions of right depending upon it are duly presented for their determination."

The so-called anti-Japanese movement in California, after all, shall never be a cause for a Japanese-American war. Far from it! Industrial or racial conflicts in San Francisco are trivial in number when comparing any such experiences with those other races or nationalities have had. They are insignificant in the scope of the interests involved, for the thinking people of the

State of California are more sympathetic toward the Japanese than toward their antagonists. So are also the entire Pacific States. East of the Rockies the country is filled with friends of the Japanese, who love to see the Japanese prosper and progress. If the Japanese in San Francisco hope, as a colony, to be successful in this country like other races or nationalities, they have yet to see their tracks covered with the bones of martyrs who have perished in the struggle, by stone or by fire. If the Japanese expect success in colonization they must say as their predecessors said:

“It is weary watching wave by wave,  
And yet the tide heaves onward;  
We climb like corals, grave by grave,  
And pave a pathway sunward.”

If, unfortunately, the Japanese either through racial prejudice or industrial considerations, are to be looted or discriminated against, there are other means for adjustment; and those means are illustrated by the Americans themselves in Japan. Did not the Japanese at one time, in obedience to anti-foreign sentiment, commit outrages on the American residents in Japan? Did not the Japanese Romines assassinate the American diplomatic agent in the streets of Yedo? Did not the Japanese roughs and hoodlums set fire to the

American Legation? Did not the Japanese, animated by race prejudice, commit violence unimaginable, resulting in driving all the Americans and Europeans out of the city of Yedo? It was only the great benevolence, patience, and self-sacrificing enthusiasm of the Americans that not only saved Japan from international rupture with the European powers, but also impelled Japan to march from a position of insignificance to the forefront of modern nations. Is it not then about time for the Japanese to begin the returning of favors and discharge "giri" or "rectitude"; instead of making diplomatic protest or complaint or needlessly fermenting a spirit of hatred or a call for war against the United States, the benefactor of Japan? These latter are indeed crimes against the teaching of rectitude and the virtues that were deeply implanted by Japanese ancestors.

A war that exists at present and will exist in future between the two nations is the war for commercial supremacy. It is interesting to watch the warring strategies of the two countries: on the one side, the Japanese government having a partnership interest in the manufacture and export of iron, beer, sugar, tobacco, cotton goods, and in the milling, oil refining and mining industries; subscribing for shares of stock in ship-building and locomotive works and iron foundries;

subsidizing the steamship lines that touch the insular possessions as well as the foreign ports, and owning and operating the railway, telegraph and telephone lines; and on the other, the American citizen under the American governmental statutory limitations—plainly speaking, the Japanese imperial government trust and the American democratic anti-government trust.

This phenomenal difference in the two national economic conditions will undoubtedly attract the attention of the reader. But an investigation into the objective or individualistic progress of the American, and the subjective or passive progress of the Japanese, will at once reveal the reason for that difference. The reader is already aware that the Japan of to-day is the result of evolution from the pre-American expedition period, in which the hereditary castes, never conceiving the idea of a social condition different from their own, and entertaining no expectation of ever ranking equally with one another, accepted benefits from such difference without discussing their right, and submitted to their chiefs without resistance, practically assuming authority to be providential. In this Japanese national evolution the reader will also take notice of the fact that the barriers which once severed the people into castes are now lowered; property is divided; the light of intelligence spreads; the

capacities of all classes are equally cultivated; the respect for the law, of which they are the common author, is strong; and their self-sacrificing spirit is now not the result of blind ignorance, fetishism, or tradition, but is the result of a well-studied philosophy which has been found applicable to their conditions, and which appeals to the intelligence of the masses to such an extent that it is adopted as the ideal working plan through which the people expect to attain the highest national development.

Against this Japanese conception, which they believe will be most effective and most successful in the interprefectural and international commercial warfare, stands that of the American people, whose equality of condition has reached the extreme, as its government was founded on a most ancient, a most uniform and a most permanent system of the Anglo-Saxon race. Subjective progress vs. objective progress,—Japan and America—: both peoples, in cases of national upheaval, proved and will prove the strongest types of communalists, yet they draw their undercurrent of development from radically different fountains of the philosophy of government.

Consequently we observe a remarkable result from these individual characteristics of the two peoples, the backbone and vitality of the commercial progress of the nations—that the Amer-

ican citizen has for his incentive the hope of gain and profit for his individual effort, while the Japanese citizen, imbued with the spirit of self-denying patriotism for the gain and profit of the Emperor, is ready to sacrifice all personal gain. Here the two peoples have peculiarly and distinctly antagonistic enthusiasms.

But the peoples of the two nations have recently reawakened to the full realization that Japan and America should maintain their traditional friendship and deep-rooted peace, that their peoples need no more be imposed upon by the burden of war taxation, that hundreds of thousands of useful lives need no more be spent in useless training in the art and science of war, and that no more people need be engaged in the manufacturing of instruments for the effective carrying out of the art and science of war. This grand realization that there should never be war between the two peoples gives birth to the confidence that if Japan and America always co-operate, they need never fear any other nation on earth. If any other nation should challenge the United States in war Japan would spring to her defence, and the United States would do likewise in case of Japan's need. This would mean that all the nations of the world would let these two nations well alone. Any nation who really knows the real resources of Japan or the United States,



dare not even point its finger at the back of either Japan or America. The cause of this international reawakening may be attributed to the traditional romantic friendship between the two peoples as well as to their peace-loving characteristics. The evidences of these facts are well worthy of record.

The Americans characteristically hate and dread military power and they inbornly love peace. Since the peace of Westphalia, more than half of the international disputes that have been submitted and ended in arbitration, are cases in which the American was either on one side or the other of such disputes. Every movement of every nation toward lessening the horrors of war is most zealously supported and most enthusiastically advocated in America. "The history of legal institutions and the development of methods of settling private disputes, ought to be opened to the student. The student who would not draw the desired inferences from this line of study would not be worth telling categorically that universal peace between nations is a certainty of the future and not an iridescent dream." So declares Prof. Joseph H. Beale, Jr., of Harvard. "War is a hideous evil; under no circumstances is it to be encouraged," insists President Bryan, of Indiana. "The American college and university student does not need to know," joins Prof. W.

W. Willoughby, of Johns Hopkins, "that in very many cases at least, it is an unnecessary evil. To this end college and university instructors in political science should agree to present these facts to their classes." "There is a second service," rejoins President Reese, of Rochester, "which our college instruction ought to render to the community, namely, a closer development and stronger rooting in the minds of students of the sense of justice." According to Prof. Elmer E. Brown, the United States Commissioner of Education, "Every well-conducted international arbitration contributed to the building up of a higher conception of international obligation in world relations, and is accordingly in its effect the bringing of the disputants together on higher and more stable ground than either of them occupied when the strife began. It is the type of thinking which should be promoted in schools of every grade in the interest of liberal culture and in establishing such modes of thought among our people everywhere the public schools can lay the surest foundation for the arbitration principle." Prof. James B. Scott, of Columbia, says: "In fact as well as in theory international law does exist and is accepted, applied and observed in its entirety by all civilized nations in their constant and common intercourse." These utterances represent only a few examples of the American edu-

cators' training of the American children. Although the figures of speech may be more or less differently expressed, all prominent educators in Japan and in America agree on this matter. To illustrate the undercurrent of feeling along this line in Japan, the author is indebted to Inspector K. Hattori of the Department of Education of Japan. Through the kindness of the Inspector, he received in the month of November, 1909, the following message from the Japanese public school children to the public school children of the United States:

“To the Public School Children of the United States: We have been told by our fathers, brothers and teachers that Dr. Miyakawa through his Japanese pictures and lectures before the American public school children, intends to bring about a better understanding of the more than historical friendship of Japan and the United States. We have in the meantime, been told that there is a certain sentiment which looks upon war between the two countries as inevitable, just as our older brothers who passed before us in our schools, thought war with China and the late war with Russia inevitable. In view of our teaching at school and at home that ‘the American people are the foster-mothers of Japan’s present progress and prosperity,’ we, the public school children in convention assembled, with the permission

of our fathers, brothers and teachers, passed the following resolution:

“Resolved, That we, the pupils of the Imperial public schools, shall never raise our swords against, but shall emulate the pupils of the Public Schools of the United States as perfect examples of brotherhood and sisterhood.

“Resolved further, That we ask Dr. Miyakawa to personally hand our resolution to our sisters and brothers of the United States.’

“Y. Matsudaira, delegate, Sixth Grade, Tsukudo Public School, Tokyo, Japan.”

Although this action of the children was a simple unofficial matter, yet the simple and unofficial thing itself was considered by American and European officials and diplomats, as the greatest, the most unprecedented and the shrewdest piece of diplomacy in all history, ranking as one of the achievements of the Katsura cabinet, and particularly of Minister Eitaro Komatsubara of the Department of Education. Many American journals in their editorials have also considered it a matter of great importance. One of these writes: “For the first time a foreign people have given recognition to the sovereignty of the individuals of the country, to whom its officials must eventually answer, and have instituted a movement to reach the sovereigns of another country direct.”

The keynote of the governmental attitude with

regard to the real relations of Japan and America was struck while for a moment there was a little cloud over the romantic friendship of the two nations, when Mr. Elihu Root declared: "It is a pleasure to be able to say that never for a moment was there, as between the government of the United States and the government of Japan, the slightest departure from perfect good temper, mutual confidence, and kindly consideration." And simultaneously, in Tokyo, Mr. William H. Taft, made the same thing plain when he said: "The greatest earthquake of the century could not break our amity. Under the circumstances nothing is more infamous than the suggestion of war." There seems to be no political party line in America as far as mutual sympathy and the safe keeping of this friendship is concerned. "Japan entertains," says Mr. William J. Bryan, "nothing but good will toward our nation. Steam has narrowed the Pacific and made us neighbors; let Justice keep us friends." Mr. Seth Low, of New York, touching upon the passing cloud which hovered momentarily over the friendship of the two nations through the incident of the San Francisco school question, said: "The regret of the American people at large has been the deeper, because such incidents seem to cast a shadow upon their historic friendship that has been as sincere as it has been continued." Judge

George Gray of Delaware, characterized the school question incident as "lamentable." "We cannot help but pay attention," writes Ambassador O'Brien to Viscount Kaneko, the President of America's Friend Society, when the Society was about to banquet Melville E. Stone of the Associated Press of the United States, "when anyone says that the crisis of the two nations' affairs has been reached. It is useless, however, to investigate such a report, because there is nothing to investigate." This letter was dated March 18th, 1910, and Mr. Stone was visiting Tokyo at that time. A whole volume would be needed to express the thoughts of the rank and file of the American people on this matter. And how is it in Japan? It needs no special emphasis, that to any one who opens the parliamentary records or listens to the assurances of the government of Japan, the assertion that there shall be peace with the United States will pass unchallenged. Japan's attitude of refusing to devote useless labor to the military cause stands beyond question. The reawakening is turning the people to the more useful employments of peace. Most significant evidence was presented when the American Atlantic Fleet reached Japan and the hardy fighters of the two nations met face to face. Contrary to the prophecy or devilish desire of some war-like nations in other portions of the earth, instead of

the Japanese and Americans sinking each other's battleships, there came out statements which mean exactly what they say. At the gathering of the American and Japanese seamen, Ambassador O'Brien said: "Above all I am inspired to give a special and kindly greeting to these tried and seasoned officers of the Japanese navy who are present here to-night, sitting side by side with their country's guests, joining in that fraternal comradeship in which brave men everywhere are entitled to indulge."

"The whole people of Japan unite in extending a most warm and sincere welcome to their guests on the American battleship fleet now approaching the harbor of Yokohama." Thus Prince Ito struck the keynote of the Japanese welcome. He continued, "I hope our friendship and commercial relations with the United States will be more closely cemented by this auspicious event." "We welcome the American fleet with our whole heart," stated Count Okuma, and he further said: "We, the people of Japan remember with profound gratitude the help and guidance of America." Thus the strongest men in the government and the people at large, united their voices as one man. Prince Yamagata declared: "I welcome the American fleet as an evidence of friendship, and also as a guarantee of the peace of the whole world." "The friendly

relations between America and Japan decorate the pages of the world's history of civilization," said Marquis Matsukata, a most influential statesman of Japan. Marquis Katsura, Premier, made his government's position known when he stated: "The visit will give opportunity to cement the friendly relation existing between the two countries." "The traditional good relations existing between the two nations will be further strengthened by this happy meeting of the two navies," said Admiral Saito, a great naval minister of Japan. Admiral Count Togo, whose love of his country made him fear no enemy in the world and whose sincerity is considered as an example for all men, begged for peace, saying, "May our friendship which has lasted so long, continue to grow and flourish forever." "I send my sincere welcome from my heart and soul," said Admiral Yamamoto, who is considered as Japan's highest type of military statesman. General Terauchi, the present Minister of War, joined in saying "Every true Japanese feels as I do in welcoming the Admiral, his ships and his men." Viscount Kaneko, now Privy Councillor, to whose effort is largely due the erection of Perry's monument at Kurihama, said: "The visit of to-day assuredly will bind fast forever the existing ties of international friendship." Baron Goto, Minister of Communication, announced this char-



acteristic expression, "From the bottom of my heart I bid a thousand welcomes to the ships and men of America." Vice-Minister Ishii, of the Japanese Foreign Department, stated that "I confidently believe that the present visit will prove as powerful a factor in uniting the bonds between the two countries as did the coming of Commodore Perry in their inauguration." Chief Secretary Hayashida of the House of Representatives, the most popular branch of the government, during his recent visit for a comparative study of parliamentary procedures, when interviewed by Chicago and Washington journalists, gave a glad welcome, saying: "All Japan is waiting in eagerness to greet the ships and men of America. Thanks for the opportunity by which Japan can show her sincere feeling of gratitude for America's traditional friendship with Japan." Last and best is the statement of one of the workers in the great cause of peace and America's now most popular Japanese Ambassador, Baron Uchida: "The relations of the two countries are of such a unique nature from the beginning that I think there exists nothing parallel to them between any other nations." The inspiring feature of the whole situation is the attitude of even the Japanese women and children as well as of all the press of Japan. Literally as one, they stood in tears and gratitude and with prayers for the

continued peace and friendship of the United States. Incidental to the Atlantic Fleet's visit to Japan, there came to Japan a no less important body, a group of business men from the American Pacific coast states. Then came a visit from the U. S. Commissioners to the Japanese World Fair for furthering the interests of the American exhibit at the Fair. These visits have all resulted in the perpetuation of the romantic relations between the two countries. The business men on both sides of the Pacific have resolved that the Great Lake between them shall not be made the scene of sacrifice of money and life, as our savage forefathers made of the Mediterranean Lake two thousand years ago, when they fought their one hundred years' war, resulting in the death of Hannibal and the destruction of the civilization heaped up for three thousand years by East and West, including the sacrifice of the vitality of the Great Roman Empire. They have determined to make their Pacific Lake between Japan and America an enchanted and peaceful paradise of commercial rivalry and prosperity. This sentiment of the American commercial bodies was reciprocated by the visit to the United States of *Jitsugio-dan*, or so-called honorable Commercial Commissioners, headed by Baron Eiichi Shibusawa. If the people and the governments both want peace and commercial prosper-

ity, will they not be strong enough to set aside superficial passion and prejudice in order to secure them?

Before the arrival of the Atlantic Fleet in Japan, however, a first step toward the realization of the grand determination to make Japan and the United States as one, instead of two, nations, culminated in the exchange of the following notes between Root and Takahira, in 1908.

“1. It is the wish of the two governments to encourage the free and peaceful development of their commerce on the Pacific Ocean.

“2. The policy of both governments, uninfluenced by any aggressive tendencies, is directed to the maintenance of the existing *status in quo* in the region above mentioned and to the defence of the principle of equal opportunity for commerce and industry in China.

“3. They are accordingly firmly resolved reciprocally to respect the territorial possessions belonging to each other in said region.

“4. They are also determined to preserve the common interests of all the powers in China, by supporting, with all pacific means at their disposal, the independence and integrity of China and the principle of equal opportunity for commerce and industry of all nations in that Empire.

“5. Should any event occur threatening the *status in quo* as above described or the principle

of equal opportunity as above defined, it remains for the two governments to communicate with each other, in order to arrive at an understanding as to what measures they may consider it useful to take."

The recent plan of Philander C. Knox, the American Secretary of State, for the neutralization of Manchurian railroads by the interested powers, attracted the world's attention. That the American diplomatic attitude toward Asia has always been abnormally drastic and its extraordinary scope misunderstood, is admitted by history. When Secretaries Daniel Webster and William Seward planned to neutralize Japan in the early sixties, the plan was adopted in spite of the opposition of the interested powers of Europe, who ridiculed the American idea of neutralizing Japan, an old nation ready to collapse at the snap of a finger. The fact that Japan is to-day an independent nation, and a great one at that, is the best evidence of the wisdom of that extravagant American plan. Japan understands and must understand that the United States has never swerved from the idea of Webster and Seward, in the work of Hay, Root and Knox, and that if the world refuses to co-operate now as it did in the neutralization of Japan fifty years ago, the United States will continue in the future

as in the past to stand alone for the best interests of mankind.

The American people seem to uphold this principle which Washington, Jefferson, Marshall, and Lincoln upheld: to wit, "Westward the 'Star' of Empire takes its way"! Not the star of a King or Emperor, but the star of the righteousness and true liberty of the American people, which guides their march into the islands and countries washed by the waters of the Pacific, where a splendid destiny has called the people of the United States.

Therefore, there is not a sign of an American-Japanese war in arms. Let the truth of this fact be understood by us and let the world understand. Briefly we may put forward ten reasons which, to our mind, assure the eternal peace of the two nations, and effectually prevent Japan and the United States from ever engaging in armed conflict.

First, the international positions of Japan and the United States in their interdependent relations with the civilized powers of the world, act as a check against such a gigantic conflict—a conflict beside which the Russo-Japanese war would pale into comparative insignificance,—which would not only upset the economic conditions of the world, but would also ignore the inter-

national consciousness of humanity and civilization.

Second, even though the policy of the nations of the world might be to turn the tables for Japan and the United States to practice the game of war, the two nations are too deeply interested in the commercial field in Asia—one nation sends raw materials and the other manufactures them—and vice versa. The fact is that Japan and the United States enjoy the rich harvest now, and for the two nations there are greater possibilities in the future as the result of the astute diplomacy, patience and patriotism of over half a century. Would the two nations so abruptly abandon their cherished hope of so rich a harvest to be reaped after years of struggle and activity in order to cut each other's throats? The two nations are certainly not so nonsensical as to tolerate such diplomacy.

Third, Japan and the United States are sensitive, positive and proud nations. The statement which has recently been made, and which has been widely circulated in both countries, that the United States has been converted from a belief in the Bible to a belief in commerce and the sword, is, generally speaking, quite incorrect. And it is also absurdly incorrect to state that Japan, after her signal victories in war with China and Russia, is entertaining a "swell head." On the contrary,

the two nations hear more and more plainly the throbbing of humanity, and they observe more and more distinctly the guide-posts on the foot-path to peace between them.

Fourth, the people of the two countries are beginning to study each other more seriously. There was a time in the United States when the scope of the study of Japanese affairs was limited to such silly indulgence as the hearing of lectures on Rikisha-men, Sedans or Palanquins, tea houses, gardens, bamboo houses, Geisha girls, or other trivial things, or the reading or writing of love stories and similiar superficial things. To-day Americans are realizing the importance of learning the civilization of Japan. Nations, like individuals, says the United States, can never become real friends until or unless they know each other intellectually and intelligently.

Fifth, because of that wonderful human document, the Anglo-Japanese alliance treaty of 1905, which, while lasting for ten years, also provides that "If either contractor be involved in war the other contractor shall at once come to the assistance of its ally, and both parties will conduct war in common and make peace in mutual agreement with any power or powers involved in such war." This alliance, on its expiration, will be renewed as surely as it was humane and helpful in the past in the preservation of peace in the

East, and especially in the politics of Europe. Now that the United States and Japan are allied by the Root-Takahira pact, both nations will consult each other in their international position with regard to the other nations, which means that all the nations of the world will let the two nations well alone.

We are not yet informed of the declination or prohibition of Japan from participation in a triple alliance of Great Britain, the United States and Japan. On the contrary, such seems to us a mere matter of time for its accomplishment, which is being hastened by America's interests in the Philippines, Japan's interests in Manchuria and Great Britain's interests in India, and the interests of all of them in that part of the world east of the Suez.

Sixth, the relation between the individual Japanese and Americans is too close—a relation that will not and cannot entertain anything else than peace. This friendly relation does not rest upon formal document, nor is it an official and diplomatic sort of friendship. It is still better and far deeper than them all. It is called *Giri*. *Giri* is the great reverence that the Japanese feel for their teachers. Never for one moment will the Japanese forget *Giri*, or the kindness of America in educating the Japanese; and to strictly observe the *Giri*—the relation between



the teacher and disciple—is and ever has been an essential quality of the Japanese individuality.

Seventh, the two peoples having intellectually understood the special civilization of each other, and having widely awakened to their individual consciousness, they will exercise morally responsible action and speech. They will become more and more unselfish and impartial; they will avoid egotism and self-conceit; they will refrain from indulging in imputations of inferiority and abuse; they will condemn the insult, disdain and discourtesy; and they will maintain broadened views and higher standards of individual responsibility to the general good of the two great nations.

Eighth, the people of the two countries have realized that while the international relations between Japan and the United States have hitherto been dependent on and resulted from each other's chivalry, benevolence, romance, enthusiasm, sentiment, emotion and religion, at present and in the future, they must of necessity be dependent upon other profound qualities besides those, namely: self-respect, self-preservation, and mutual respect as the most essential factors to a prosperous and lasting Peace.

Ninth, the two distinct peoples fully realize that individual material comfort and national material development is not the end of human

society or human government. On the contrary such a material comfort or development ever has been the cause of individual and national ruin. The more material comfort, the more material development, the heavier becomes the corresponding duty that such material development be translated into moral effort and achievement. Idle ease, foolish good nature or weak peace, which are twin results of individual material comfort and national material development, have also to be rooted out.

Tenth, and lastly, the governments of the two nations are and must be conscious that it is not the government officials alone that are entitled to the credit for progress and prosperity and international peace, as has been hitherto claimed by the Japanese officials, but it is the common mass of people, the great source of human progress that the government stands upon, and it must sink or swim with them. Hence the American Government in transacting business with Japan should first ascertain the wishes of the Japanese people. Special emphasis to the same principle should be given by the Japanese government, so that in dealing with the United States it may remember that the latter is a government of the people, for the people and by the people in the strictest sense of the terms.

The Japanese, after their war with Russia,

have had to write their history of individual and national development by electricity. Every action and speech made by the American people relative to the Japanese is recorded in Japan through wire and wireless. Like or dislike, friendly or unfriendly manner, sympathy or discord, insult or courtesy, all are instantaneously transmitted through the columns of the press, and their messages flashing over countless wires or wireless posts are made known in Japan—multitude calls to multitude, and no peasant can escape from participating in moulding the nation's destiny, no matter in how obscure a hamlet he may be found. Do they continue to assemble with tears of gratitude and ever thankful hearts over the revered American people? Or will the wind of wrong be sown, and the whirlwind of sullen and revengeful hatred be reaped?

It is difficult for us to predict what will be the future conditions of the two nations, or to prophesy even what forms of government might in the future be adopted. Yet, it may be safely asserted that the people of Japan and the United States are ever ready to respond to the call of humanity or "jin-gi." During the Japanese-Russian war America said to Japan in the name of humanity, "Let there be peace." Hence the conclusion of peace at Portsmouth. This appeal for humanity was potent with the brave Japanese

soldiers on Manchuria's battle line, and the swords and bayonets so bravely and skilfully wielded, fell to the ground and they could not raise them again.

For the matchless progress of enlightened rule during the last half century the world is indebted to the United States and Japan. Parent and child, though separated by a mighty ocean and apparently conflicting emotions, they have been co-workers in the great cause of perfecting and strengthening liberal government, and thereby they have "built wiser than they knew." Did we not in the past sound depths in the decline of our progress that the present age can never reach? "The babbling echo mocks itself!"

How glorious would it be if some day we may be fortunate enough to establish a Congress of the United States of Japan and America, which shall deal with the questions of commerce, of war and of peace between us and the rest of the world. How grand would it be if some day we may be civilized enough to make Japan and America monitors for the peace of the world, although we can safely predict that before this grand and glorious idea is realized we will have many seasons of war and peace, prosperity and famine!

Let the people of Japan and the United States work shoulder to shoulder in an unselfish interest for human liberty and progress—the eternal

principles of justice and philanthropy—recognizing the rights of all according to the highest ideals of Christianity and the ideals of the two nations. May the Stars and Stripes and the Banner of the Rising Sun ever float side by side in mutual endearment, emblems of peace, prosperity, justice, and the greatest amount of true liberty to mankind.

THE END.

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